

THE
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MISSIONS OF THE A. B. C. F. M. IN THE PACIFIC.

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THE Island World of the Pacific is divided into Malaysia, Melanesia, Micronesia, and Polynesia. The East Indian portion is very conveniently termed Malaysia, being the central home of the Malay race. The southwestern portion, exclusive of the continental island of Australia, is called Melanesia (black lands), because inhabited by a peculiar race of negroes, also called Papuans, from Papua, or New Guinea. The islands in the western part of the Pacific, and mainly north of the equator, exclusive of the Island Empire of Japan, are designated Micronesia, from their extreme and uniform smallness. They are mainly circular coral reefs, rising usually not more than eight or ten feet above the level of the ocean. The so-called Micronesians are but a portion of the great Malay race, left on the coral atolls of this equatorial region in the progress of that race eastward, into Polynesia proper, which is now limited to the Eastern Pacific, and may be roughly described as that portion of the Pacific east of 180° of longitude from Greenwich.

Polynesia, with some exceptions, has already been Christianized since the opening of this century. According to Dr. Mullens, Corresponding Secretary of the London Missionary Society: "In more than three hundred islands of eastern and southern Polynesia, the gospel has swept heathenism entirely away. The missionaries of the four great Societies have gathered four hundred thousand people under Christian influences, of whom a quarter of a million are living still; and fifty thousand of these are communicants."

Polynesia south of the equator, and Melanesia, have been the sphere of English missionary enterprise, through the London, Wesleyan, and Church Missionary Societies; while Northern Polynesia and Micronesia have been, or are being evangelized by the American Board of Commissioners for Foreign Missions. There has for many years been an understanding between the American Board and the London Missionary Society, that the equator should be the general boundary between their missions. But the Gilbert Islands, stretching both north and south of the equator, are properly made an exception, the whole

group naturally falling to the American Board, which first entered it; and it is a very gratifying fact, that the missionaries of the London Society, as well as the directors, kindly waive any claims that a rigid construction might give them to that portion of the group which is in southern latitude; thus furnishing another illustration of the high-minded disinterestedness and missionary comity so eminently desirable in the foreign field, and in which the London Missionary Society has ever been so exemplary.

THE SANDWICH ISLANDS MISSION.

In 1820, the American Board established its mission on the Hawaiian Islands, and, in 1870, for the last time rendered a report of the Sandwich Islands mission, — thus completing its history as a foreign mission. It is interesting to note the methods of labor by which such a result has been reached; and it is remarkable how directly they illustrate and confirm the latest teachings regarding the true theory of missions. It may indeed be claimed for missions in the Pacific generally, and for the Sandwich Islands mission in particular, that, in consequence, doubtless, of many favoring circumstances in the isolation and impressibility of the people, they have been considerably in advance of a large portion of the missionary world in the evolution and practice of true missionary principles.

No false system was pursued, of educating and civilizing anterior and preparatory to Christianization. The gospel was pressed upon the attention of the people immediately and thoroughly. A desire for education was an immediate result; but from the earliest days of the Sandwich Islands mission, the people were called to the highest efforts of which they were capable. No system of pampering was practiced toward them, though they were in the depths of barbarous ignorance and poverty. The missionaries, of course, first instructed some in reading, etc., after which the most intelligent scholars became teachers; but these teachers were paid by the people, if paid at all, — not by the missionaries. From little beginnings, knowledge spread, and a desire for it, till schools were sustained over the entire group, superintended by the missionaries, but supported by the contributions of the people or the taxings of the chiefs. For a period of six or eight years, after the first novelty of learning to read had subsided, a few hundred dollars a year were spent by the mission in supplementing the efforts of the people, but no appropriation of this kind appears after 1840. Not long after that date came the organization of a constitutional Government, with finally an Educational Bureau, which took charge of the educational system, both for common and higher schools, which now receives about \$40,000 a year from the national treasury. Boarding-schools were early fostered by the mission, teaching in the vernacular, thus covering the ground now occupied by missionary training schools. Grants were annually made to supplement native labor and contributions, for the erection and repair of the buildings, and the support of the teachers of these schools; but a very small fraction went to the support of the pupils, who generally provided their own food and clothing. These boarding-schools have now become a part of the governmental system of education. In the purely theological school, now sustained by the Hawaiian churches, the students maintain themselves, with the help of friends.

Books, of which the mission press was prolific, were to a large degree, even

from the first, exchanged for barter and labor. In the earlier years there was less care in this matter than would now be considered best, but for ten or fifteen years books and papers have been sold for cash, at prices nearly, and in many cases quite covering the cost.

In the erection of places of worship, the missionary stimulated, superintended, and assisted in person, or from his own funds; but from the first no funds were devoted from the mission treasury for building churches. The people have built as they were disposed and able. First, and for many years, they worshipped in thatched, barn-like "meeting-houses." These have gradually given place, as the people have advanced in taste and ability, to civilized structures of wood and stone, an hundred and twenty-five of which to-day cannot, at a very moderate calculation, be valued at less than \$250,000, — all the product of their own energies.

In the devolving of Christian work upon the native Christians, the Sandwich Islands missionaries were remarkably exemplary, though they were naturally and wisely cautious; and, as it now seems, were too slow in placing responsibility upon the natives. The converts were, however, from the first, encouraged in spreading the gospel among their countrymen. A vast amount of voluntary and unpaid lay preaching was performed from the beginning. As early as 1830, local churches began to be organized, and natives were selected and "taught with special reference to their becoming helpers in the government of the Church." In 1848, there were nine licentiate preachers, besides very many unlicensed, and in 1850 there were three ordained native pastors.

Down to 1863, there had indeed been little ecclesiastical responsibility thrown upon the native workers, yet the more than usually thorough training they had received fitted them for the subsequent very rapid development of a native pastorate, much in advance of the general missionary practice, and by which over fifty churches are now supplied with a native ministry. And this entire native agency has, from the beginning of the mission, been either voluntary or supported by the native churches, without a dollar from the churches of America.

This very satisfactory attainment of a thrifty, self-sustaining work is largely due to the early inculcation of Christian benevolence, by which, for a number of years before the creation of a native ministry, a considerable portion of the salaries of American missionaries was paid by the people. To such an extent was this done, that the change from the partial support of the missionaries to the entire support of their own native pastors involved no additional pressure, and was in many cases even an abatement of demand on their activities; and this healthy habit of Christian giving became specially fruitful when the work of foreign missions was formally commenced.

For thirty years the churches simply contributed their foreign missionary moneys to the American Board; but it was then seen, with true missionary wisdom, that for the highest welfare of the infant churches, their Christian spirit should be cultivated as it could be only by direct and disinterested labors for those removed from any near relation to themselves. The principal foreign missionary work of the Missionary Board of the Hawaiian churches has been in Micronesia, in coöperation with the American Board; but a providential call, in 1853, drew them into an independent effort south of the equator, at the Marquesas Islands, beyond the arranged field of the A. B. C. F. M., and they have

expended on that work alone not far from \$40,000, with most happy reactionary benefits to themselves.

This triad of missionary principles — the establishment of a native pastorate, and of self-sustaining and self-propagating churches — has been wrought out on those distant islands, for the instruction and encouragement of the Home Church in the vastly more arduous and prolonged work of evangelizing the continental masses of humanity.

THE MICRONESIA MISSION.

Micronesia consists mainly of the Gilbert, Marshall, Caroline, and Ladrone Islands. The Gilbert and Marshall groups consist entirely of coral reefs — the tombstones of ancient high islands. The Caroline Islands (including Palao, or Pelew) are of the same formation, with the exception of Kusaie, Ponape, Truk, Eap, and Palao, which are partly sunken, volcanic islands, encircled by coral reefs at some distance from their shores, showing the size of the islands at some long past time. The Ladrone group consists of basaltic high islands. The Gilbert Islanders, speaking one language, number perhaps 40,000. The Marshall Islanders, speaking another language, number about 10,000. Kusaie, and Ponape, each with distinct languages, number respectively about 600 and 5,000 inhabitants; and from Ponape westward to Palao, inclusive, there may be from twenty-five to thirty thousand people, speaking three or four different languages. All the Ladrone Islands have but about four thousand people, of mixed blood, who are Roman Catholics in faith.

The mission to Micronesia was commenced in 1851, by Messrs. Snow, Sturges, and L. H. Gulick, and two Hawaiian missionaries — the Americans acting as lenders for the Hawaiians. In 1852, Ponape and Kusaie were occupied, and in 1857 the Marshall and Gilbert Islands. The Gilbert Islands are now cultivated by Mr. Bingham and eight Hawaiian missionaries; the Marshall Islands by Messrs. Snow and Whitney, and seven Hawaiian missionaries; and Ponape, by Messrs. Sturges and Doane; and it is expected, that during the present year there will be an extension of the mission westward, by both Hawaiian and Ponapean missionaries.

The methods carried out in the Sandwich Islands are being applied in Micronesia with that increased intelligence which comes from the greater light of the present day, and probably with more thoroughness than in most other missionary fields. Poor and degraded as the people are, the greater part of them on barren reefs, no missionary funds have been spent on school-houses or teachers, churches, or native agency. Books are sold (not given away) mainly in exchange for cocoanut oil, which is almost the only commercial commodity the low islands produce, — at rates that cover the cost of publication. The incipient Christianity is stimulated not only to do what it can for itself, but is from the first called on to contribute for the spread of the gospel on other islands. The missionary vessel, *Morning Star*, brings back to Honolulu, each year, from her Micronesian voyage, from four to six hundred dollars' worth of cocoanut oil, in payments for books, and contributions to foreign missions, from a church membership of only about six hundred. Several Christians of Ebon have been sent out from the native church as missionaries to other islands of the group, and a Kusaian was, three years since, ordained as pastor of the church there, numbering over 200 members. Thus are these almost microscopic (Micronesian) islands contribut-

ing to the present generation of missionary workers most important lessons regarding the best methods of conducting missions, and in so doing are, without doubt, fulfilling one of the divine moral purposes in their creation.

THE MISSION TO JAPAN.

Japan is one of the most interesting of the missionary fields now inviting labor. Hiogo, on the southern shore of the island of Nippon, has been selected as the portion of Japan where there was the least danger of interfering with previous workers; and where, it may be hoped, the mission of the American Board will find a field in which it will be allowed to carry out the methods to which the American Board has been led by a long and varied experience in many lands.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE last Annual Survey noticed the transfer of four missions to the Presbyterian Board. The mission to Persia has been transferred since that time; two of the missionaries in North China and two connected with the Dakota mission have also transferred their relations; and the Christianized Sandwich Islands are no longer reckoned among the mission fields, though considerable sums must still be expended for the support of mission families remaining there. A large reduction is thus made in the number of the Board's missions, stations, and laborers, as also in the number of churches and members embraced in the statistics. One new mission, that to Spain, is named in this survey, laborers being on the way to that field.

In other respects, changes in the missionary force have not, perhaps, been greater than usual, but some have been very afflictive. Four highly valued ordained missionaries have been removed by death, and one lady teacher, — Mr. Williams, of Mardin, Eastern Turkey; Messrs. Taylor and Penfield, of the Madura mission; Mr. Sanders, of Ceylon; and Miss Laframboise, of the Dakota mission. Obituary notices of all these persons have appeared in the Herald within the year. Twenty-five laborers have been sent to reinforce the missions, the larger part of them ladies, — Mr. and Mrs. Pinkerton to the Zulu mission; Dr. Wood, so long Secretary of the Board in New York, and Mrs. Wood, Mr. and Mrs. Spaulding, Misses Dwight, Wadsworth, Cull, and Farnham, to Western Turkey; Mrs. Mumford to European Turkey; Miss Williams to Central Turkey; Mrs. Parmelee and Miss Patrick to Eastern Turkey; Miss Ashley to the Mahrattas; Mr. and Mrs. Smith and Mrs. Sanders to Ceylon; Miss Chapin to North China; Mr. and Mrs. Orramel H. Gulick to Japan; Mr. and Mrs. Whitney to Micronesia; Mr. and Mrs. William H. Gulick to Spain. Dr. Luther H. Gulick and wife, who also go to Spain, have been long missionaries of the Board in other fields. Besides these, twenty — eleven men and nine women — who were in this country a year ago, have returned, with improved health, to their fields abroad. Others have found it necessary to come to their native land, nearly all of whom, however, are expecting to go out again after a season of rest.

It is an interesting fact, illustrating the healthful progress of the work, that notwithstanding changes mentioned above, reducing the number of missions,

the number of places occupied as stations and out-stations (including the "village congregations" of the Madura mission), by what are still the Board's missions, is just about the same that it was in the whole field six years ago; while the number of native pastors is 27 greater than it was then; there are 29 more native "preachers and catechists," and in all, 172 more native helpers; and the number of pupils in the schools of various grades is nearly 4,000 greater. Those at the Sandwich Islands were not reckoned then, as the schools were supported by Government. But of still greater and more hopeful significance is the fact, that nearly 1,000 communicants have been added to the churches on profession of faith during the past year; in several fields more than double the number ever reported before in any one year.

Yet figures fail to express fully the reasons for encouragement in this enterprise. Important changes have been in progress for some years in the Zulu and Focchow missions, and in India, with a view to greater economy of men and means, the development of an efficient native agency, and an increased sense of responsibility on the part of native churches. The results already attained in these respects are full of promise for the future. The utmost care is needed at every point, to adapt our methods to the changing condition of the work, to suit our action to the "form and pressure" of the time. This is but the dictate of a wise economy, that we may keep out of ruts, and improve opportunities. And it is with no little satisfaction that the healthful condition of the work abroad is recognized as justifying the generous confidence of friends at home. The plans of the Board look not to limitation, but rather to expansion at every point, as there may be opportunity.

AFRICA.

ZULU. (1835.)

(Southeastern Africa, near Port Natal.)

UMKUMBI (Oom-zoom'-by. — About 80 miles S. W. of Port Natal). — Elijah Robbins, Henry M. Bridgman, *Missionaries*; Mrs. Addie B. Robbins, Mrs. Laura B. Bridgman. — Rufus Anderson, native pastor; one native preacher and one teacher.

UMTVALUMI (Oom-twah'-loo'-my. — About 70 miles S. W. of Port Natal). — Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder. — One native preacher and one teacher.

IFAPA (Ee-f' i'-fah. — About 60 miles S. W. of Port Natal). — (In charge of Mr. Wilder.) — One native preacher.

AMAHLONGWA (Ah-mah'-thlong'-wah. — About 43 miles S. W. of Port Natal). — (In charge of Mr. Wilder.) — One native preacher and one teacher.

IFUCHI (Ee-fuch'-my. — About 35 miles S. W. of Port Natal). — Usingspanzi, native pastor; one native preacher and one teacher.

AMANKIMTOTE (Ah-mahn'-seem-to'-ty. — About 23 miles S. W. of Port Natal). — William Ireland, Stephen C. Pixley, *Missionaries*; Mrs. R. Oriana Ireland,

Mrs. Louisa Pixley. — Two native preachers and four teachers.

INANDA (Ee-nahn'-dah. — About 20 miles N. W. of Port Natal). — Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley, Mrs. Mary K. Edwards, Miss Laura A. Day. — James Dube, native pastor; two preachers and one teacher.

UMKUNDUNI (Oom-soon'-doo'-zy. — About 30 miles W. of N. from Port Natal). — William Mellen, *Missionary*; Mrs. Laurana W. Mellen. — One teacher.

ESIDUMBENI (A-see-doom-bee'-ny. — About 40 miles W. of N. from Port Natal). — In charge of a native preacher. — One teacher.

UMYOTI (Oom-vo'-ty. — About 40 miles N. N. E. of Port Natal). — David Rood, *Missionary*; Mrs. Almina V. Rood, Miss Gertrude K. Hance. — Two native preachers, two teachers.

MAPUMULO (Mah-poo-moo'-lo. — About 55 miles N. of Port Natal). — Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

In this Country. — Aldin Grout, Seth B. Stone, Josiah Tyler, *Missionaries*. — Mrs. Charlotte B. Grout, Mrs. Catherine M. Stone, Mrs. Susan W. Tyler.

On the way. — Myron W. Pinkerton, *Missionary*; Mrs. Louisa M. Pinkerton.

There are now three native pastors and nineteen native preachers in connection with this mission. Encouraging success attends the labors of these men, and the changes which have been introduced in the mission within a few years, looking to increased effort for the establishment of a native pastorate and self-sustaining churches, seem to be regarded now, by all, as working well. The seminary at Amankimtote, with 42 pupils, and the girls' boarding-school at Inanda, with 29 pupils, continue to prosper. Miss Day is associated with Mrs.

Edwards in the latter, and Mr. Pixley with Mr. Ireland in the former. Twenty common schools have 379 boys and 302 girls as pupils. There were additions to most of the 12 churches during the year, 37 in all, but the standard of piety is felt to be low. "Old habits and heathenish customs have not lost their power." The whole number of members in the churches is 481, and the average Sabbath congregations, at the 11 stations, number, in all, 1,182.

Messrs. Stone and Tyler have felt it necessary to come on a visit to the United States, with their families. Mr. and Mrs. Pinkerton, new laborers, sailed from New York August 9th.

EUROPEAN TURKEY. (1858.)

CONSTANTINOPLE. — Elias Riggs, D. D., LL. D., *Missionary*; Mrs. Martha J. Riggs.

ESKI ZAGRA (Es-kee Zagh'-rah). — 200 miles N. W. of Constantinople. — Henry C. Haskell, Lewis Bond, Jr., *Missionaries*; Mrs. Margaret B. Haskell, Mrs. Fannie G. Bond, Miss Minnie C. Beach. — Two teachers and one other helper.

SAMOKOV (200 miles W. N. W. of Constantinople). — James F. Clarke, W. Edwin Locke, Henry P. Page, *Missionaries*; Mrs. Isabella G. Clarke, Mrs. Zoe A. M. Locke, Mrs. Mary A. Page, Miss Esther T. Maltbie, Mrs. Anna V. Mumford.

In this Country. — Henry A. Schaffler, *Missionary*; Mrs. Clara E. Schaffler.

This new mission, thus far specially to Bulgarians in European Turkey, held its first annual meeting in June and July last, Dr. Riggs taking with him to the meeting the first bound volume of the Scriptures issued from the mission press in the Bulgarian language. The first church has been organized, and the first pastor ordained, since that time. The field is large, and the prospects seem now quite encouraging, but more laborers are much needed. It has seemed needful to remove Mr. Haskell to Eski Zagra, to assist Mr. Bond, leaving Philippopolis vacant. And on account of the greater healthfulness of Samokov, and greater facilities there for securing suitable buildings, the mission have thought it advisable to remove the female boarding-school to that place, from Eski Zagra. The removal of Miss Norcross by death, and the ill health of Miss Beach, have brought embarrassment upon the school, which has, however, still been in an encouraging condition, with about 25 pupils.

Mr. and Mrs. Clarke sailed from Boston September 19, returning to the field, and Mrs. Mumford, of Oberlin, Ohio, sailed October 7, to join the mission. Mr. and Mrs. Morse have been released from their connection with the Board. Constantinople is connected with this mission only as the residence of Dr. Riggs, whose labors are mainly in connection with the press.

WESTERN TURKEY. (1826.)

LITERARY DEPARTMENT FOR THE THREE ARMENIAN MISSIONS. CONSTANTINOPLE. — Elias Riggs, D. D., LL. D., Edwin R. Bliss, D. D., Andrew T. Pratt, M. D., I. Fayette Pettibone, *Missionaries*; Mrs. Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Sarah F. Pratt.

GENERAL MISSIONARY WORK.

CONSTANTINOPLE. — George W. Wood, D. D., Milan H. Hitchcock, Charles C. Tracy, *Missionaries*; Mr. Henry O. Dwight, *Secular Agent*; Mrs. Sarah A. H. Wood, Mrs. L. A. Hitchcock, Mrs. L. A. Tracy, Mrs. Mary A. Dwight, Miss Julia A. Rappleye, Miss Mary L. Wadsworth, M. D. — One licensed preacher, two teachers, two other helpers. — Two out-stations, with one native pastor, one teacher, and one helper.

MANISSA (about 200 miles S. W. of Constantinople — near Smyrna). — Theodore A. Baldwin, Joseph K. Greene, *Missionaries*; Mrs. Matilda J. Baldwin, Mrs. Elizabeth A. Greene. — One preacher, one teacher, and one other helper. — Three out-stations, with two licensed preachers, one teacher, and two helpers.

BANIO'SA (57 miles S. E. of Constantinople). — Benjamin Schneider, D. D., Sanford Richardson, *Missionaries*; Mrs. Susan M. Schneider, Mrs. Rhoda A. Richardson, Miss Ursula C. Clarke. — One native pastor, two teachers. — Thirteen out-stations, with two pastors, three preachers, four teachers, and three helpers.

NICOME'DIA (55 miles E. S. E. of Constantinople). — Justin W. Parsons, *Missionary*; Mrs. Catherine Parsons, Miss Julia A. Shearman. — One native pastor and one teacher. — Eight out-stations, with three licensed preachers, three teachers, and three helpers.

NICOME'DIA (55 miles E. S. E. of Constantinople). — Justin W. Parsons, *Missionary*; Mrs. Catherine Parsons, Miss Julia A. Shearman. — One native pastor and one teacher. — Eight out-stations, with three licensed preachers, three teachers, and three helpers.

MARSOVAN (Mar-so-van). — About 350 miles E. of Constantinople. — Julius Y. Leonard, John F. Smith, George F. Herriek, *Missionaries*; Mrs. Amelia A. Leonard, Mrs. Laura E. Smith, Mrs. Helen M. Herriek, Miss Eliza Fritcher. — One native preacher, four teachers, and one helper. — Eleven out-stations, with one preacher and seven helpers.

CESARSA (370 miles E. S. E. of Constantinople). — Wilson A. Farnsworth, Lyman Bartlett, John O. Barrows, *Missionaries*; Mrs. Caroline E. Farnsworth, Mrs. Cornelia C. Bartlett, Mrs. Clara S. Barrows, Mrs. Elizabeth Giles, Miss Sarah A. Closson, Miss Ardelle M. Griswold. — One pastor, two teachers, and one

helper. — Eleven out-stations, with two pastors, two preachers, six teachers, and nine helpers.

Sivas (Se-vah's). — 400 miles S. of E. from Constantinople. — Edward Riggs, *Missionary*; Henry S. West, M. D., *Physician*; Mrs. Sarah H. Riggs, Mrs. Lottie M. West, Miss Flavia S. Biles, Miss Cornelia P. Dwight. — One preacher, three teachers, and one other

helper. — Six out-stations, with one pastor, four preachers, five teachers, and two helpers.

In this Country. — William W. Livingston, Mrs. Martha E. Livingston.

On the way. — William A. Spaulding, *Missionary*; Mrs. Georgiana D. Spaulding, Miss Laura Farnham, Miss Phebe L. Cull.

This mission has been reinforced during the year by the return of Dr. Wood to his former missionary work and field, and by the farther addition of Miss Wadsworth, Miss Dwight, Mr. and Mrs. Spaulding, Miss Farnham, and Miss Cull, to the number of laborers. The four last named sailed from Boston November 21. Mr. and Mrs. Greene have also returned from the United States.

The reports from all portions of this field are encouraging. The difficulties at Constantinople, whose unhappy influence had been widely felt, seem at last to have found adjustment, and thus a great obstacle to the progress of the gospel in neighboring communities has been removed. By kindly Christian conference, misapprehensions have been cleared up, the relations of the missionaries and the Board to the Armenian churches and communities have become better defined, and mutual confidence and good will have in great measure been restored.

The twenty-four churches in the mission represent nearly one thousand church members, of whom 80 were received within the year. The receipts for the sale of religious books amounted to \$4,528, giving pleasing evidence of an interest in the means of religious culture.

In the place of a graduating class of 13, a junior class of 17 has entered the theological seminary at Marsovan. The female boarding-school at the same station has 38 pupils. There were 20 students reported in training classes (at Broosa, Cesarea, and Sivas), and 1,249 pupils in 43 common schools. The average Sabbath congregations, at 64 preaching places, number 3,110. The whole number of registered Protestants is now 4,594.

CENTRAL TURKEY. (1847.)

(Around the northeast corner of the Mediterranean.)

AINTAB (Ine'tab). — About 90 miles E. N. E. from Scanderoon. — Henry Marden, *Missionary*; Mrs. Mary L. Mardin, Miss Myra A. Proctor, Miss Mary G. Hollister. — Two native pastors, one licensed preacher, seven teachers. — Thirteen out-stations, with three pastors, three licensed preachers, and thirteen teachers.

MARASH (Mah-rash's). — About 90 miles N. E. from Scanderoon. — Elias F. Montgomery, T. C. Trowbridge, Henry T. Perry, *Missionaries*; Mrs. Emily R.

Montgomery, Mrs. Margaret Trowbridge, Mrs. Jennie H. Perry, Mrs. J. L. Coffing, Miss Mary S. Williams. — Two native pastors, seven teachers. — Six out-stations, with one pastor, one licensed preacher, and one teacher.

AN'TIOCH (30 miles south of Scanderoon). — P. O. Powers, C. C. Thayer, Lucien H. Adams, *Missionaries*; David H. Nutting, M. D., *Missionary Physician*; Mrs. Mary F. Thayer, Mrs. N. D. Adams, Mrs. Mary E. Nutting, Miss Harriet G. Powers, Miss Sarah L. Wood. — One native pastor, and one teacher. — Seven out-stations, with two native pastors, one licensed preacher and eight teachers.

Miss Williams joined this mission in the spring, and is stationed at Marash. No other change has occurred among the laborers from the United States. The year has been one of quiet and substantial Christian progress in this field. The Protestant community has steadily increased (now numbering 8,100), one new church has been organized, and 224 new members have been received to the churches, making a total membership of more than 1,800. The sum of \$6,000 in gold, contributed to Christian objects, and the pledge of about \$9,000 more, during the next five years, to secure a Christian college, show the practical interest of these churches in a true civilization. There were 35 pupils in the seminary at Marash, 20 in the girls' boarding-school at Aintab, and 1,505 in 40 common schools.

EASTERN TURKEY.

(1835, at Trebizond.)

BITLIS (near Lake Van, about 150 miles E. N. E. of Diarbekir). — George C. Knapp, *Missionary*; Mrs. Amina M. Knapp, Miss Charlotte E. Ely, Miss Mary A. C. Ely. — One pastor, four teachers. — Ten out-stations, with one pastor, two licensed preachers, four teachers, and seven other helpers.

ERZROOM (150 miles S. E. of Trebizond). — M. P. Parmelee, M. D. Royal M. Cole, John E. Pierce, *Missionaries*; Mrs. Julia Parmelee, Mrs. Lizzie Cole, Mrs. Lizzie A. Pierce, Miss Cyrene O. Van Duzee, Miss Mary M. Patrick. — Two teachers and one helper. — Ten out-stations, with two pastors, three licensed preachers, five teachers, and five other helpers.

HARPOOT (Har-poot, guttural H. — About 175 miles

S. of Trebizond). — Orson P. Allen, Crosby H. Wheeler, Henry S. Barnum, George C. Reynolds, M. D., *Missionaries*; Mrs. Caroline R. Allen, Mrs. Susan A. Wheeler, Mrs. Helen P. Barnum, Mrs. Martha E. Reynolds, Miss Harriet Seymour, Miss Caroline E. Bush. — One pastor, nine teachers. — Seventy out-stations, with sixteen pastors, fourteen licensed preachers, forty-one teachers, and forty-one other helpers.

MARDIN. — Alpheus N. Andrus, Theodore S. Pond, *Missionaries*; Mrs. Louisa M. Andrus, Mrs. Julia H. Pond, Miss Olive L. Parmelee, Miss Isabella C. Baker. — Pastor, Georgias Hadala; two teachers. — Twelve out-stations, with five pastors, four licensed preachers, ten teachers, and six other helpers.

In this Country. — Herman N. Barnum, *Missionary*; Mrs. Mary E. Barnum, Mrs. Kate P. Williams, Miss Maria A. West.

This mission has sustained a very heavy loss in the death of Mr. Williams, of Mardin. His rare intellectual gifts, far reaching views of missionary policy, and untiring devotion, made him no ordinary man. He lived to see the work of his life placed upon a sure foundation, and then left it to other hands.

Mrs. Williams has returned to the United States. Mr. and Mrs. H. N. Barnum have felt constrained to visit this country to obtain needed rest. Mr. and Mrs. Allen and Mr. Parmelee have returned to Turkey, and Mrs. Parmelee and Miss Patrick have gone out as new laborers. Dr. Reynolds has been ordained for the work of the ministry.

There are now in this field 106 out-stations, 28 churches, of which 27 have native pastors, 6,727 registered Protestants, an aggregate of 5,492 in the average Sabbath congregations, 2,903 pupils in 114 common schools, 62 pupils in theological and training-schools and classes, 67 in girls' boarding-schools, and 1,030 members in the churches, of whom 184 were added during the last year reported.

The fruits of the revival at Bitlis have been gathered into a faithful working church — a city set on a hill in one of the darkest regions of Turkey. The out-stations at Erzroom cheer the hearts of the missionaries in that quarter; and steady growth marks the work in the Harpoot field. The work there is extending, and demands increased expenditure, yet the increase in contributions from the people enables this station to ask, for 1872, \$400 less than it received in 1871, and Mr. Wheeler says, "We hope to go on thus decreasing our drafts upon the churches at home. Henceforth we shall need less money and more prayer; for this finishing of the work is in some respects even more perilous than was its beginning."

SOUTHERN ASIA.

MAHRATTAS. (1813.)

(WESTERN INDIA.)

BOMBAY (Bom-bay'). — Allen Haseo, Charles Harding, *Missionaries*; Mrs. Martha R. Haseo, Mrs. Elizabeth D. Harding. — Vishnu Bhaskar Karmarkar, native pastor; Shashu D. Kulkade, editor of *Dnyanodaya*, two other helpers.

AHMEDNUGGER (Ah-med-nug'-ur. — About 140 miles E. of Bombay). — Lemuel Bissell, S. B. Fairbank, Richard Winsor, *Missionaries*; Mrs. Mary E. Bissell, Mrs. Mary B. Fairbank, Mrs. Mary C. Winsor. — B. V. Modak, Kasim Mahomedji, Gangaram Waghechawar, native pastors; fifteen helpers, six Bible-women, and three female teachers at station and out-stations.

RANPOOL (Rah-hoo'-ree. — About 25 miles N. W. of Ahmednugger). — Waniram Ohol, Vithu Bhambal, Jayaram Beraat, native pastors; eleven helpers at station and out-stations.

KHOKAR (Kho'-kür. — About 35 miles N. of Ahmednugger). — (In charge of Mr. Bruce.) — Sayaji Sawal-ratwad, native pastor; eight helpers.

WADALE (Wüd-ah'-ly. — About 25 miles N. E. of Ahmednugger). — Lakshman M. Ellave, Mahipati Aneshkipager, Harib D. Galakawad, pastors; one licensed preacher, twelve helpers, and four Bible-women.

SHOLAPUR (Sho-lah-poor'. — About 125 miles S. E. of Ahmednugger). — William H. Atkinson, Charles W. Park, *Missionaries*; Mrs. Calista Atkinson, Mrs. Anna Maria Park. — One licensed preacher, six helpers, and two Bible-women.

SATARA (Sat-tah'-rah. — About 130 miles S. E. of Bombay). — William Wood, Henry J. Bruce, S. R. Wells, *Missionaries*; Mrs. Elizabeth P. Wood, Mrs. Hepzibeth P. Bruce, Mrs. Mary L. Wells. — One licensed preacher, six helpers, and two Bible-women.

On the way. — Miss Harriet S. Ashley.

Miss Ashley, from Milan, Ohio, sailed from New York October 16, to join this mission. Mr. and Mrs. Fairbank, in this country a year ago, have returned to India. Mr. and Mrs. Windsor reached Bombay January 22. Though the churches in this field have not gained in numbers, they have shown a vigorous and healthy life, in casting off dead material, in earnest efforts for the support of their pastors, and in the organization of a "Native Christian Alliance," for evangelistic work in "the regions beyond." The missionaries regard this last movement as of the greatest value, awakening in the native mind a just sense of personal responsibility for the propagation of the gospel.

To the 21 churches 31 members were added by profession during the year. The present number of members is 629. The contributions were \$706, gold. There are 580 pupils in 29 common schools. The seminaries at Ahmednuggur are steadily gaining in influence and efficiency. New interest has been awakened in behalf of women, and fourteen Bible-women assist the ladies of the mission in efforts to bring the blessings of the gospel into the homes of the people. The girls' school at Ahmednuggur has 70 pupils.

MADURA MISSION. (1824.)

(SOUTHERN INDIA.)

MADURA (Mad'-u-rah. — 270 miles S. W. of Madras). — John E. Chandler, *Missionary*; Henry K. Palmer, M. D., *Physician*; Mrs. Charlotte H. Chandler, Mrs. Flora D. Palmer. — A. G. Rowland, native pastor; thirteen catechists, five readers, eleven school-masters, and five school-mistresses.

DINDIGUL (Din'-de-gul. — 38 miles N. N. W. of Madura). — Edward Chester, *Missionary*; Mrs. Sophia Chester. — Mathurai Nayanam, native pastor; eighteen catechists, twenty-one school-masters, and six school-mistresses.

TIRUMANGALAM (Tir'-mang'-ga-lam, or Tir'-mang'-ga-lam. — 12 miles S. W. of Madura). — James Herrick, *Missionary*; Mrs. Elizabeth H. Herrick. — G. Vathanayagam, native pastor; seventeen catechists, eight school-masters, and four school-mistresses.

TIRUPUVANAM (Tir'-poo'-va-nam, or Tir'-pü'-va-nam. — 12 miles S. E. of Madura). — William Tracy, D. D., *Missionary*; Mrs. Emily V. Tracy. — Three catechists, five school-masters, and one school-mistress.

MANDAPARAI (Mun'-dah-pah-sah'-le. — 40 miles S. E. of Madura). — (In charge of Mr. Herrick.) — Mrs. Martha S. Taylor, Miss Martha S. Taylor. — D. Christian, M. Eames, native pastors; sixteen catechists, one reader, twelve school-masters, and four school-mistresses.

MELUR (Mall'-oor. — 18 miles N. E. of Madura). — (In charge of Mr. Chandler.) — Six catechists, two school-masters, and four school-mistresses.

PERIAKULAM (Per'-lah-koo'-lam. — 45 miles W. N. W. of Madura). — Mrs. Charlotte E. Penfield. — G. William, native pastor; six catechists, and two school-masters.

BATTALAGUNDE (Bat'-ta-la-goon'-doo, or Bat'-lah-gün'-dö. — 32 miles N. W. of Madura). — John Rendall, *Missionary*; Miss Mary E. Rendall. — Eight catechists, nine school-masters, and one school-mistress.

MANA MADURA (Mah'-nah Mad'-u-rah. — 20 miles S. E. of Madura). — William B. Capron, *Missionary*; Mrs. Sarah B. Capron. — Four catechists, one school-master, and one school-mistress.

PULNEY (Pul'-ney. — 70 miles N. W. of Madura). — (In charge of Mr. Rendall.) — Ten catechists, seven school-masters, and two school-mistresses.

SEVAGUNGA (Siv'-a-gun-gah. — 25 miles S. of E. from Madura). — (In charge of Mr. Capron.) — Two catechists.

PANUMALAI (Pah'-u-mah'-le. — 3 miles S. W. of Madura). — George T. Washburn, *Missionary*; Mrs. Elizabeth E. Washburn, Miss Rosella A. Smith. — Two catechists, one reader, three teachers in the training and theological school, two in the girls' seminary, and one school-master.

KANIAM (Kum'-bun. — 80 miles W. S. W. of Madura). — E. Seymour, A. Savarimuttu, native pastors; seventeen catechists, fourteen school-masters, and one school-mistress.

On the way to India. — Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell.

In this Country. — Joseph T. Noyes, H. C. Hazen, *Missionaries*; Mrs. Elizabeth A. Noyes, Mrs. Ida J. Hazen, Miss Sarah Pollock.

The mission has been greatly afflicted by the death of Mr. Taylor, in February, and Mr. Penfield, in August last. Mr. and Mrs. Noyes have found it needful to come on a visit to this country; Miss Hartley has left the field, not expecting to return; and Miss Pollock has also left the field, with little prospect of being able to resume her most faithful and useful labors in India. Mr. and Mrs. Burnell have returned to the field.

The number of churches connected with this mission is 28, with a membership, in good standing, of 1,403; 95 in all, or an average of about four to each church, were received on profession of faith in 1870. But by far the most important progress has been in the line of self-support. In seventeen years, the

amount raised by the churches has increased eighteen fold, and at least one-fourth of the salary of each native pastor is now paid by his own church. The advance in this field is less rapid than in some, but is very manifest in looking back over a period of several years. The important changes recently made in the mission seminaries, limiting them to the special training of a native agency, are fully justified by results. There are 38 pupils in the theological school at Pasumalai, 34 in the girls' boarding-school, 170 in seven station-schools, and 2,079 in 105 village and day-schools.

CEYLON MISSION. (1816.)

(District of Jaffna, North Ceylon.)

BATTICOTTA. — William E. De Riemer, *Missionary*; Mrs. Emily F. De Riemer, Miss Hester A. Hillis. — Benjamin H. Rice, native pastor; one licensed preacher, two catechists, three teachers for training and theological school, twelve school-teachers, and two helpers.

PAN'DITERIPO. — (In charge of Mr. Howland.) — One catechist, six school-teachers.

TILIPALLY. — William W. Howland, *Missionary*; Mrs. Susan R. Howland. — Augustus Anketell, native pastor; two catechists, six school-teachers, and one helper.

OO'DOOVILLE. — Levi Spaulding, D. D., *Missionary*; Miss Mary C. Spaulding, Miss Eliza Agnew. — One

catechist, three teachers for boarding-school, eight school-teachers.

MANREY (Mun'-e-pal). — (In charge of Mr. Howland.) — Samuel F. Green, M. D., *Physician*; Mrs. Margaret W. Green. — One preacher, two teachers of medical class, six school-teachers, and two helpers.

CHAY'AGACHERRY. — Thomas P. Hunt, native pastor; one catechist, eight school-teachers, and one helper.

OO'DOOPITTY. — John C. Smith, Thomas S. Smith, *Missionaries*; Mrs. Mary C. Smith, Mrs. Emily Maria Smith, Miss Harriet E. Townshend. — D. Stickney, ordained native preacher; one catechist, two teachers in girls' boarding-school, five school-teachers, and one helper.

On the way. — Eurotas P. Hastings, *Missionary*; Mrs. Anna Hastings.

In this Country. — Mrs. Caroline Z. Sanders.

Mr. Sanders sailed from New York, returning to Ceylon, on the 10th of May, with Mrs. Sanders, going for the first time; and accompanied also by Mr. and Mrs. T. S. Smith. They reached Batticotta July 4, and on the 29th of August Mr. Sanders passed suddenly to his rest above. His death was a very sore affliction to the mission. Mr. and Mrs. Hastings sailed October 31, on their return to the field.

In Ceylon special interest seems to centre in the Native Evangelical Society, which does much for the life of the churches; care for the heathen in unevangelical sections, reacting upon the tone of their piety. There are 11 churches, with 530 members. Only 25 were added by profession last year. The female seminaries continue to enjoy the blessing of the Holy Spirit in the conversion of pupils. The village schools, which have hitherto been under the care of the missionaries, passed so creditable an examination before the Government School Inspector, last June, that a grant was made them of over \$2,800 by the Government. At that time the mission transferred the management of their schools to a Board of Education, made up of pastors and laymen.

FOOCHOW MISSION. (1847.)

(Southeastern China.)

FOOCHOW (Foo'-chow'). — *City Station.* — Charles Hartwell, *Missionary*; Dauphin W. Osgood, M. D., *Missionary Physician*; Mrs. Lucy E. Hartwell, Mrs. Helen W. Osgood. — Three native preachers, two other helpers.

NANTAI (Nan-ty'). — *Suburban Station.* — Caleb C. Baldwin, *Missionary*; Miss Adelia M. Payson. — Two native preachers, one catechist, one other helper.

In this Country. — Lyman B. Peet, Simeon F. Woodin, *Missionaries*; Mrs. H. L. Peet, Mrs. Sarah L. Woodin, Mrs. Harriet F. Baldwin.

In this field the work is suffering for want of laborers. The failure of two young men to go, who were under appointment last year, and the necessary absence from the field of some of the little company engaged there, have seriously stood in the way of any marked advance. Mr. and Mrs. Woodin have not yet returned to China, though they are expecting to do so soon; and Mr. and Mrs. Peet and Mrs. Baldwin have come to the United States. The seven

little churches now number 120 members, and progress is reported at the out-stations. Some of the native helpers are not only well educated, but earnest and devoted Christians, faithful and skillful in methods of labor. The girls' boarding-school, under Miss Payson's care, has 15 pupils, and hopeful beginnings have been made in labors among women. There are three common schools, with 51 pupils.

NORTH CHINA.

(At Shanghai, 1854; Tientsin, 1860.)

TIENTSIN (Té-Su-tsen'). — 60 miles S. E. of Peking). Charles A. Stanley, *Missionary*; Mrs. Ursula Stanley. — Six "student helpers" — preachers.

PEKING (Pe-king'). — N. E. China, lat. 39° 54' N., long. 116° 29' E.). — Henry Blodget, Chester Holcombe, *Missionaries*; Phineas R. Hunt, *Printer*; Mrs. Sarah F. R. Blodget, Mrs. Olive K. Holcombe, Mrs. Abigail N. Hunt, Miss Mary H. Porter, Miss Mary A. Thompson. — Three "student helpers," two teachers.

KALGAN (140 miles N. W. of Peking). — Mark Williams, Thomas W. Thompson, *Missionaries*; Mrs. Isa-

bella R. Williams, Miss Naomi Diamant. — Four "student helpers," one teacher.

TUNG-CHO (Thoong-Chow. — 12 miles E. of Peking). — Lyman Dwight Clappan, D. Z. Sheffield, *Missionaries*; Mrs. Clara L. Chapin, Mrs. Eleanor W. Sheffield, Miss Mary E. Andrews, Miss Jane E. Chapin. — One student helper, and one teacher.

YÜ-CHO (120 miles W. of Peking). — Isaac Pierson, *Missionary*; Alfred O. Treat, *Missionary Physician*.

In this Country. — John T. Gulick, Chauncey Goodrich, *Missionaries*; Mrs. Emily Gulick, Mrs. Abbie A. Goodrich.

Now at Shanghai. — Mrs. Eliza J. Bridgman.

Mr. and Mrs. Chapin sailed from San Francisco on the first of May last, on their return to China, accompanied by Miss Jane E. Chapin, a new laborer. The ill health of Mrs. Goodrich and Mrs. Gulick has called for a visit to the United States. Messrs. Whiting and McCoy have taken a release from their connection with this Board, to become connected with the Presbyterian Board.

The unfriendly feeling of the Government towards all foreigners, and the disposition to evade treaty stipulations, have occasioned much anxiety and some inconvenience to the missionaries. Pecuniary compensation has been made for the damage done mission property at Tientsin, during the disturbances a year ago, but the uncertainty of the situation restrains inquirers, and prevents as free access to the people as heretofore. Despite these hindrances, a larger number have been received to Christian fellowship than ever before in any one year, 32 in all. Additions are reported to the churches at all the stations, but the greatest encouragement is found in the smaller country towns and villages. The whole number of members is now 83. A new station has been taken at Yü-cho, quite in the interior, and away from the great lines of trade, where prospects seem quite favorable; and the way is believed to be open for work among the Mongols north of Kalgan.

JAPAN. (1869.)

KONS (about 300 miles W. S. W. from Yeddo). — Daniel Crosby Greene, Orsamus H. Gulick, *Missionaries*; Mrs. Mary Jane Greene, Mrs. Anna E. Gulick.

Station not known. — J. D. Davis, *Missionary*; Mrs. Sophia D. Davis.

Mr. and Mrs. Davis sailed from San Francisco November 1st, to join this mission. A physician, Dr. J. C. Bery, is expecting to go soon. The bitter hostility of the Government, and the unrelenting persecution of all who evince any interest in Christianity, have limited the missionaries almost wholly to their personal preparation, in mastering the language, becoming acquainted with the characteristics of the people, and living down their prejudices, while waiting for better times. Yet the people seem to be very teachable, ready to receive new ideas, and impressive by the truth. It may still be confidently hoped that greater liberty for effort, and a brighter day for missions in Japan, are not distant.

MICRONESIA. (1852.)

AMERICAN MISSIONARIES. — *Gilbert Islands*. — Rev. H. Bingham, Jr., *Missionary*; Mrs. Minerva C. Bingham.

Marshall Islands. — Rev. B. G. Snow, Rev. J. F. Whitney, *Missionaries*; Mrs. L. V. Snow, Mrs. L. M. Whitney.

Ponape (Po'-nah-pay. — Ascension Island, lat. 6° 48' N., long. 158° 19' E. Population, 5,000). — Rev. A. A. Sturges, Rev. B. T. Doane, *Missionaries*; Mrs. C. H. S. Doane.

In the United States. — Mrs. S. M. Sturges.

HAWAIIAN MISSIONARIES. — *Gilbert Islands*. — *Tapiteua*, one ordained and one licensed preacher. — *Apaiang*, one ordained and one licensed preacher. — *Tarawa*, one licensed preacher and one teacher. — *Butaritari*, one ordained and one licensed preacher.

Marshall Islands. — *Ebon*, one ordained and one licensed preacher. — *Mille*, one licensed preacher. — *Majuro*, one ordained preacher. — Undesignated, three licensed preachers.

The sending of a new *Morning Star*, and the return of Mr. and Mrs. Snow, Mr. Sturges, and Mrs. Doane, accompanied by two new laborers, Mr. and Mrs. Whitney, are prominent events of the year. Mr. Doane, left for two years alone on *Ponape*, has been overjoyed by the special working of the Holy Spirit, and appears to have received over 100 members to the churches on profession of faith. In the Gilbert group, *Butaritari*, but a few years since the darkest portion of this mission field, is now the brightest; and the island of *Tapiteua*, where, in 1869, only 120 out of over 6,000 inhabitants could read, at the last reports had 1,800 pupils in schools, of whom 1,000 could read.

So far as reported, there are now 728 members in the churches, of whom 158 were admitted within the year.

NORTH AMERICAN INDIANS.

DAKOTAS. (1835.)

SANTER AGENCY (Nebraska). — Alfred L. Riggs, *Missionary*; Mrs. Mary B. Riggs. — Titus Echadocoe, Artemas Ahumani, native pastors; one native teacher.

GOOD WILL (Dakota Territory). — Stephen R. Riggs,

Missionary; Wyllis K. Morris, *Teacher*. — Mrs. Martha Riggs Morris. — Daniel Renville, native pastor.

GOOD WILL OUT-STATIONS.

Ascension, John Baptist Renville, native pastor. — *Long Hollow*, Solomon Toonkanshaechay, native pastor. — *Fort Wadsworth*, Louis Maswakinyanna, native pastor. — *Buffalo Lake*, Peter Big Fire, native licensee. — *Lac-qui-parle*.

The past year has been one of blessing to the *Dakotas*. It was reported to the Board at Salem, that two new churches had been organized, three new church edifices erected, two more new pastors installed, and nearly 800 members added to the 8 churches on profession of their faith. Schools of a high grade have been established and well sustained; a readiness to contribute to the support of religious institutions is evinced, worthy of praise; and a gratifying advance has been made in the arts and usages of civilized life. Since the Annual Meeting, Rev. Thomas S. Williamson, M. D., the founder of the mission, and his son, Rev. John P. Williamson, have been released from their connection with the Board, and are to be sustained hereafter by the Presbyterian Board of Foreign Missions.

MISSION TO SPAIN. (1871.)

Luther H. Gulick, M. D., *Missionary*; William H. Gulick, *Assistant-Missionary*; Mrs. Louisa H. Gulick, Mrs. Allee W. Gulick.

The persons here mentioned are expected to be on their way to Spain, to commence the first mission of the Board in its new field, "in nominally Christian lands," before this number of the *Herald* will reach its readers, though at the time of writing they have not sailed. It is not known where they may decide to locate.

GENERAL SUMMARY.

Missions.

Number of Missions,	14
" " Stations,	78
" " Out-stations,	415

Laborers employed.

Number of Ordained Missionaries (4 being physicians),	109
" " Physicians not ordained,	6
" " other Male Assistants,	4
" " Female Assistants,	165
Whole number of laborers sent from this country,	294
Number of Native Pastors,	87
" " Native Preachers and Catechists,	277
" " School-teachers,	411
" " other Native Helpers,	159-934
Whole number of laborers connected with the Missions,	1,218

The Press.

Pages printed, as far as reported,	12,538,422
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The Churches.

Number of Churches,	172
" " Church-members (so far as reported),	8,486
Added during the year (so far as reported),	978

Educational Department.

Number of Training and Theological Schools,	10
" " Boarding-schools for Girls,	14
" " Common Schools,	417
" " Pupils in Common Schools	13,883
" " " Training and Theological Schools,	284
" " " Boarding-schools for Girls,	402
Other adults under instruction,	1,948
Whole number of Pupils,	15,467

THOUGHTS ON THE MISSIONARY WORK IN TURKEY.

BY GEORGE W. WOOD, D. D.

A LETTER of much interest has been received from Dr. Wood, of Constantinople, presenting some general views in regard to the state of things in Turkey, and the importance of a vigorous prosecution of evangelistic work among the Armenians, and other churches and nationalities of the East. Limited space constrains to some abbreviation, but most of the letter will be given here. Dr. Wood refers to the meeting at Salem, and the new work there urged upon the American Board, and suggests that we should at least look also at "Rome's great counterpart and rival in the East;" refers to the facts that "the best part of Armenia is north of the Turkish boundary;" that "the Bulgarians are closely affiliated with the Slavonian population of southeastern and eastern Europe;" that "the most easy access to the heart of Central Asia is through Russia and by way of the Caspian Sea;" and that "our missions in Turkey bring us into connection with an almost boundless field beyond its borders;" and then says:—

"All Christian work here is for other lands as well. The Word of God goes forth not only south and east, but also west and north from its places of translation and publication in this city. No object on the Bosphorus more rivets the gaze of visitors from the Danube and the Volga than Robert College; and when the Bible House, now rising in beauty on an eligible site in Stamboul, shall be completed, its light will stream into the thickest darkness on the steppes of Russia and the plains of Tartary.

"Divine Providence seems to assign the chief part in the enterprise of Christianizing the Arabic and Persian-speaking races henceforth to our Presbyterian brethren; but is there not a divine call to the remaining supporters of the American Board to plan for a work equally grand in the directions to which the relations of our expanding missions in European and Asiatic Turkey invite us! The atmosphere is full of portents which should arouse and animate us.

"Politically, the unification of Germany under a Protestant ascendancy; the Pope's loss of temporal power; the utter humiliation of France, and the recoil from the claim of Papal infallibility and right of control in civil affairs; in connection with the astounding development of the strength of Protestantism in the triumph of Germany, all tell mightily on the minds of men even where mental stagnation is most immovable. Here, in this focus of Occidental agitation meeting Oriental impassiveness and forms of activity, these great facts make a deep impression; and no one will wonder at the representative incident of an Armenian father asking of the Principal of Robert College that his son should learn *Prussian* instead of French, as that which was to be the language, hereafter, for Constantinopolitans to acquire.

CHANGES AT CONSTANTINOPLE.

"In your recent brief visit here, you saw but little of the improvements making in this city and many of its suburbs; yet enough met your eye to assure you of very important changes for the better, even under the domination of the Sultan. The streets are named, and doors designated by numbers. Scavenger carts are supplanting the dogs! The terrible conflagrations, which brought distress to thousands of the people and left scenes of appalling desolation in their track, have been succeeded by broad avenues, and handsome stone and brick structures of European architecture, in place of tumble-down wooden edifices, on streets so narrow that the sun could hardly ever peep into them. Spacious flag-stone sidewalks are seen now in a few localities; and instead of the boulder stone pavements, of horrible memory, macadamized roadbeds help one to surmount the long, steep ascents of Constantinople hills with much less of fatigue. 'Tramways' are built and building, — a boon of inexpressible value to the aged and feeble; and a thousand dwellings have been demolished for the track of the Belgrade and Vienna Railroad, which comes in at the Seven Towers, and is carried along the Marmora, around the Seraglio Point, to its terminus on the Golden Horn. The demolition of much of the sea-wall to make way for it and furnish materials for embankments, is a suggestive symbol of the social and religious reconstruction which is tearing up old foundations and using the labors of ages past for that which is to be.

"Not less significant are telegraph lines running to all points of the compass. I counted, a few days ago, twelve wires neatly attached to their posts on one side of a street, and four on the other. The spectacle of small craft on the waters, sea-going steamers of the largest class, smaller passenger-boats for the Bosphorus, Prince's Islands, and ports on the Marmora, and the magnificent iron-clads and war vessels anchored in front of the Sultan's palaces, impresses both residents and strangers with a vivid sense of the greatness of wealth and power, which, in spite of mismanagement, corruption, misrule, and all the elements of weakness and decline in the country, are here concentrated.

"Costumes are changing, and customs and ideas change with them. Even Turkish women, outwardly sheeted as ghosts, are said to have adopted Frank articles of dress beneath the external covering, and go about tottering on high-heeled shoes of latest Parisian style. Armenian women have long since discarded the yashmak, and appear in public with unveiled faces, and attired as ladies of Europe. Thirteen newspapers—three of them dailies, three tri-weeklies, and seven weeklies (one of which issues a daily bulletin), for Armenians alone, at the capital, attest a new intellectual life, not only by the fact of their existence, but the freedom of their discussions.

"Schools for girls are multiplying; even a normal school for Turkish girls has been established under governmental patronage; but a still greater zeal is displayed for the education of boys. The notions of the people concerning education are, indeed, very faulty, and much of the instruction given is poor enough in quality; but the waking up on the subject heralds a brighter day in the future. That this is far greater among the Christian populations than the Mohammedan and Jewish, and that the former are gaining more and more upon the latter in the possession of wealth, are not surprising, and are suggestive of events to come which will be of the highest interest and importance.

GENERAL OUTLOOK.

"It is natural that the several Christian communities, forecasting the possibilities of the future, should make great account of internal union. The one objection to Protestantism, which outweighs all others combined, is the fear of weakness by religious divisions. Hence no efforts are spared to keep in the national fold, those who are inclined to Protestantism. The Armenians now enforce, on their ecclesiastics, toleration of Protestant sentiments; and a man may be a very iconoclast in reform provided he does not join a Protestant body. The effect of this, and other causes, is that Protestantism as an organization grows very slowly, while its principles and power are working effectively in the ecclesiastico-political corporations called the Armenian and Greek churches, and are not unfelt by the Mohammedan mind.

"The condition of the Protestant communities in this city and region has, for several years, been a serious hindrance to their growth. It is not needful now to review it. Its lessons of instruction will not be lost. It is sufficient that the teachings of a painful experience are gradually learned; and that, in the orderings of Divine Providence, and under the operation of Divine grace in hearts possessing it, such improvement is witnessed that we may cherish good hope for the future. Estrangements are passing away; Christian confidence is returning; difficulties in churches are more easily reconciled; the relation with missionaries is more satisfactory; there is progress in the discernment of duty and what is for the interest of the churches, and in their willing support of their own institutions.

"I returned from a week's intercourse with the pastors and representatives of the churches in the Bithynia Union, at its meeting last month in Rodosto (70 miles west of Constantinople, on the Marmora), with a heightened respect for its members, and an increase of confidence in their character and capabilities. Their moderator, Mr. Alexander, pastor of the church in Ada Bazar, presided with a dignity and tact that were truly pleasing. The discussions

were intelligent, brotherly, well-directed, and of good issue. The Master was evidently with his disciples; and I rejoiced to be with them at his feet. The pastor of the Pera Church, in this city, being laid aside by illness, with but little prospect of recovery, has resigned his pastoral charge; and the church having turned its thoughts towards Mr. Alexander for a year's service, we hope the negotiations having that design may succeed, and that he may do much good in that important field.

"The intercourse of missionaries with the Pera and Langa churches is now free and cordial, on the right basis. Just one thing is wanted to fill all hearts with gladness, and this great city with wonder at the power of God; that is, such effect given to truth, by the accompanying energy of the Holy Spirit, as we have seen in American revivals, and as has been witnessed in so many places among the more simple-minded people in the interior of Turkey. Very much, in the improved aspects of the cause of Christ in this city, is due to the eminently wise, faithful, conciliatory efforts of Pastor Mardiros, of Harpoot, who has been here for a year. None can know him but to love him; none can hear him preach without the conviction that he is a man of God. Yet able and effective as he is, he finds that words and pleadings do not move men's hearts under the influences of life amid these scenes as they do among his own people. A highly gifted young preacher, Mr. Hagopos, a teacher in Robert College, who is supplying at present the pulpit of the Langa church, appeals to increasing audiences, with burning, melting words, that cannot but impress them, and we pray may bring many souls to Christ.

"Statements in regard to other appearances of promise, and the new forms of labor which we are undertaking, I reserve for other communications. Let God's people help us by intercession at the mercy-seat, and be hopeful for Constantinople; and may they discern the signs of this time, to know what they ought to do for the enlargement of Christ's kingdom in all the lands on which we look out from the high tower on which we here stand!"

FIELD NOTES. NO. 1.

BY REV. N. G. CLARK, D. D.

SYRIA.

It was a pleasant morning, on the 10th of April, that we were coasting along to the northward, past the ruins of the proud cities that once studded the shores of ancient Phœnicia. To the right, in the distance, rose the Lebanon range, on whose slopes were scattered a few Arab villages, in strange contrast to the multitudes that once made their home in this region, so full of interest to the Christian scholar.

At mid-day our good steamer turned a projecting headland, soon to be crowned by the Syria Evangelical College, and we came in full view of Beirut, — a city quite European in its look, as seen from a distance, especially to one coming from Egypt. Its very appearance warns you of the conflict of European and Asiatic ideas as already begun, — an impression that is confirmed every hour spent in the city.

A cordial welcome awaited us from missionary friends, such as made us quite forget that this mission was not still connected with the "old Board." The mission circle may look to another organization for the means to carry on their work, but one generation must pass before there can be any sundering of the ties that bind them to their former associations, and give them a place in the sympathies and prayers of the constituency of the American Board.

Syria has been proverbially a hard field. The Arab race seems lacking in the religious element, — quite unlike the Copt or the Armenian. The results of labor, if reckoned by churches and communicants, are very meagre, and nothing could be more unjust to the faithful men who have here spent their lives, or are still toiling on in faith and hope, than to set up such a standard of success. But if we note the change of sentiment that has come over all classes, the awakened intellectual life that is fast loosening the bonds of superstition and throwing off the degrading customs and usages of former days, and the preparation made, in a Christian literature and by educational institutions of a high grade, for the great moral change that seems imminent; and yet more if we become acquainted with the earnest Christian spirit and purpose of the men who, in the Providence of God, are called to be leaders in this great work, we cannot but be hopeful for Syria.

The peculiarly intellectual character of the people has seemed to justify a different method, in some respects, of conducting the missionary work in this field, from that observed elsewhere in Turkey. The gospel is to be commended to respect and confidence by what it does for the intellectual and social life of the people. It is thus to justify its superiority to all other systems, and compel intellectual assent. Through the college, the school, and the printing-press, it is rapidly bringing about this result among the more intelligent classes.

The college bears the undenominational character that has ever characterized the Christian work of the Board under whose auspices it originated. Its President, Dr. Bliss, and a portion of its Trustees and Faculty, are Congregationalists. It avoids even the name "Protestant," and is known in Syria as the "Evangelical Syrian College," and as such it invites to a thorough Christian education the young men of all the religious sects of Syria. The Faculty of this institution, in point of learning and ability, would do honor to any institution in the United States, and the instruction given is intended to be as fundamental and thorough as it is here.

The female seminary, in charge of Miss Everett and her associates, is a model of its kind, and has met with a large measure of success. The photograph of a young lady from Boston, who spent two years in the institution, attracted our attention, as it hung at one end of the school-room, encircled with fresh flowers, — a very pleasant token of the regard of these Arab girls for their teachers.

The press was busy in throwing off sheets of scientific treatises on Anatomy, Botany, Chemistry, and other subjects of importance. The Electrotpe here finds its fittest use in a language requiring such variety of type in printing, and is like a new revelation to thoughtful natives.

Close beside the printing-office stands the beautiful church edifice, that seems, from its appearance, to have just dropped down into this oriental city from some New England village, — a fitting type of the new Christian civilization that is

to be the glory of Lebanon. Here, side by side, are its great motive powers, the church, the school, and the press.

Other educational institutions of a high grade, besides those more immediately connected with the American missionaries, are doing much for the social elevation of the people. Of these we ought not to overlook the large, almost palatial institution of Mrs. Mott, — formerly Mrs. Bowen Thompson's. How far the style and display of a high English civilization may contribute to the best social development of the pupils received into this institution, many of them from the humblest social positions, may well be a question.

The problem before the friends of Christ in Syria is one not free from sources of anxiety. The secular drift is strong, intensified by the influences of trade and frequent and easy communication with Europe and America. Shall the new civilization be of the world, worldly, or shall it be leavened by the gospel? It is the question that waits solution. As we recall the delightful Christian intercourse we enjoyed during our three days' visit, the farewell meeting with the mission, at Dr. Jessup's study, where we were affectionately recommended to the grace of God for the work we were to fulfill, and the kindness that accompanied us even to the ship, our heart's desire and prayer to God for these brethren is, that they may win.

SPAIN.

By WILLIAM H. GULICK.

(THE younger of the two brothers, expecting to be on the way to Spain before this number of the *Missionary Herald* will reach its readers, furnishes the following article respecting the past and present religious condition of that land.)

The first Reformation in Spain was suppressed in the year 1570. After that, whenever Protestants were discovered, they were seized by the Inquisition, and were brought out at the *autos de fe*; but they were "as the gleanings of grapes when the vintage is done."

The last person burned at the stake in Spain was a woman, who was charged with heresy by the Inquisition of Seville, and who suffered martyrdom on the 7th of November, 1781. A living Spanish writer says: "I myself saw the pile on which this last victim was sacrificed to human infallibility; . . . she perished on a spot where thousands had met the same fate." "I lament," he says, "from my heart, that the structure which supported their melting limbs was destroyed. It should have been preserved, with the *infallible* and *immutable* canon of the Council of Trent over it, for the detestation of future ages."

As late as the year 1805, strenuous efforts were made by the Inquisition of Saragossa to condemn to the flames the Vicar of Escó, in Aragon, who, by the study of a copy of the Bible found in his library, was led to adopt evangelical views. He escaped death by fire at their hands only by being carried off by a fever, occasioned by the rigors of the imprisonment to which they subjected him.

The Inquisition in Spain was the last time abolished in the year 1834, and

all its property was confiscated the following year; but it would be easy to show, that the fanatical spirit of the institution prevailed in the councils of Spain, until almost the very decade in which we live.

In the latter part of the year 1859, Manuel Matamoros, whose name is now familiar to the entire Christian world, while in Seville, was converted through the instrumentality of the tract "Andrew Dunn." He immediately sought to bring others to Christ, and in the prosecution of his hazardous mission found himself, in 1860, at Barcelona. In that same year, suspicion fell on one José Alhama, a hatter in Granada, and his house being searched by the authorities, letters were found in his possession from Matamoros, disclosing the fact that some eighteen or twenty persons, in Granada, Malaga, and Barcelona, had formed themselves into a band for the secret study of the Scriptures. Manuel Matamoros, José Alhama, Antonio Carrasco, and Juan Cabrera, with some seventeen others, were immediately seized, and were brought to trial at Granada, January 1st, 1861. After being held in confinement for over two years and a half, Matamoros and Alhama were condemned, respectively, to eight and nine years at the galleys, and to subsequent years of imprisonment and civil disability, and several of the others to various terms of incarceration. At the remonstrance of the Evangelical Alliance of Great Britain and Europe, this sentence was commuted to banishment, and before the month of May, 1863, had passed, they had left their country.

One more case brings the history of this dark period down to the very threshold of the New Era in Spain. In the early spring of 1868, Julian Vargas, a young school-master of Malaga, was seized, and in June was sentenced to seventeen months' imprisonment, for the "crime" of having in his possession a New Testament and some evangelical books. Friends offered to secure his escape from prison by bribing the keepers, but he chose rather to suffer bonds than to gain his liberty by such means. His persecutors, however, were not to be allowed the satisfaction of holding him to the full term of imprisonment to which they had condemned him. In September, 1868, the revolution took place; Queen Isabella was driven, by the people over whom she had tyrannized, from the throne that she had scandalized, and in June, 1869, the Constituent Cortes voted the new constitution, which, in its 21st article, guarantees full religious liberty, to native and to foreigner alike.

Thus, after a night of three hundred years, the second Reformation dawns on Spain. The persecution, imprisonment, and banishment of Manuel Matamoros and his faithful companions, was but that darkest hour of the night that precedes the fast approaching morning; and perhaps it is not exaggerating to say, that the unfolding of events in the progress of this reformation during the last three years, forms one of the most remarkable chapters in the history of religious movements in the world.

The first *public* evangelical Spanish service was held on Sunday, October 4th, 1868, hardly a week after the commencement of the revolution, in a vermicelli manufactory in Seville. It was conducted by Juan Cabrera, a converted priest, and a fellow-exile with Matamoros in 1863. A church was immediately formed there, a public building was hired, and on the 27th of December, 1868, the first Protestant church, for centuries, in all Spain, was publicly opened for divine service, and in the midst of a crowded congregation the first public baptism was

performed. On January 24th, 1869, public services were held in Madrid, by Antonio Carrasco, another of the exiles with Matamoros, who had meanwhile been preparing himself for the ministry at Geneva. In both Seville and Madrid, Sabbath after Sabbath, the halls were crowded almost to suffocation.

From these beginnings, circles of Christians, and persons interested in the evangelical movement, began to assemble regularly for public worship, in six or more of the leading cities of Spain; and in many cases the halls provided were entirely inadequate to accommodate the congregations. Some of these assemblies have been organized into churches, and the leaven of the truth has continued to work to this day in the minds of constantly increasing numbers.

Simultaneously with these events, the work of Bible distribution received an immense impetus. During January, 1869, on the day of the opening of the Cortes, an agent for the sale of Bibles, from his stand on one of the main streets in Madrid, with three assistants, sold over 3,000 Gospels, and with Epistles and other books an aggregate of 5,000 portions of the Word of God. We must not forget, that only three months before this, Julian Vargas was serving his term of imprisonment in the dungeons of Malaga, for having a New Testament in his possession.

The demand for the Bible increasing, it became necessary for the agent to provide himself with greater facilities for carrying on his work. He therefore made a tent, and painted on its sides in large letters, in Spanish, "God is Light," "God is Love." The dedication, as it might be called, of this Bible-tent, was under peculiar and very interesting circumstances. Just outside of the gate San Bernardo, of Madrid, is an old burning-ground of the Inquisition. During the month of May, 1869, on the very day that the Cortes was discussing the article on religious liberty in the new constitution, workmen leveling the ground for the purpose of making a new square, laid bare the bones of martyrs who had perished on the spot, at the stakes of the Inquisition. Here the colporter pitches his tent for the first time, and beside the trench from which the laborers are taking the bones of their martyred countrymen, he sells, to the excited crowd gathered to gaze at these relics of the Inquisition turned up by the picks of the workmen, scores of Bibles and Testaments, and distributes hundreds of tracts.

Man has so long held his peace in Spain, that it seems as if now the very earth must cry out! Upon the spot where lie the remains of Spain's slaughtered saints, and while their bones and their ashes are telling to the people of Madrid the story of the cruel intolerance of the priests of Rome, God's loving message is openly offered to the multitude.

And so the work has progressed; but not without hindrances. Priestcraft is still the power that wields the greatest influence in Spain, and it is not inclined to surrender without a struggle, its time-honored right to control the consciences of the people. In Burgos, the ancient capital of Old Castile, to a population of 80,000 there are 3,000 priests, — one to every ten of the inhabitants; well illustrating how, at least in many localities, priestly influence is likely long to predominate. Colporters have been waylaid and assaulted, barely escaping with their lives; the priests have, at times, drowned out the voices of the evangelists, when preaching to willing congregations, by ringing the bells of all the neighboring churches; the preachers have been confronted

by enraged priests with loaded revolvers in hand, and have been fired upon; attempts have been made to poison some of them; the most abominable lies and scandals have been industriously circulated by the priests and their adherents, concerning the evangelical leaders, and the character of the worship of the evangelical Christians; serious defections and apostasies have weakened the force of the native Christians, and have sorely tried the hearts of those who have remained faithful; but through it all, and in spite of it all, the great fact remains, that Spain is to-day free to the gospel preacher, and is becoming every day more and more independent of the Papal yoke. For centuries Spain has imprisoned, banished, and burned her children for the love they bore to Jesus; and only three short years ago, she was less accessible to the gospel than Japan, or China, or any of the great heathen nations of the world. To-day she throws her gates wide open to the missionaries of the cross, and hundreds of her children are worshipping God in the beauty of holiness, in temples that he has wrested for them from the hands of their persecutors. The same Spain that claimed the thought of Paul eighteen hundred years ago, calls on us to-day for Christian help and sympathy, and presents at this hour one of the most interesting fields on the face of the globe for gospel work.

FEMALE EDUCATION IN TURKEY.

THIRTY unmarried ladies, most of them educated in some of the best institutions in the United States, devoting their culture and discipline to special labors in behalf of their sex, at sixteen of the principal centres of influence in the Turkish Empire, — in charge of ten boarding-schools, with over two hundred pupils in training for Christian work, laboring in Sabbath-schools, visiting the women in their homes, gathering them by hundreds to the place of prayer, establishing mothers' meetings with special reference to the training of Christian households, going out often with the missionaries from village to village, and wakening new hope and aspiration where life had been but a wretched burden, a prolonged misery, and a despair, — this is the great work now carried on by the Woman's Boards; a work that may well stir the deepest sympathies and call forth the most earnest prayers of the Christian women of our churches.

The practical advantage of acting in coöperation with the American Board is well illustrated in this field, where in but one place out of the sixteen would it be practicable for these devoted women to labor without the presence and the protection of missionaries, to say nothing of the value of their advice and assistance in securing the best opportunities for successful effort.

Another enterprise has just been inaugurated, with a view to offering to those who may desire it the advantages of a Christian education, that will compare favorably with that afforded by our best female seminaries. It is the educational department of the Home at Constantinople. A lady of high reputation, as a successful teacher, has been placed in charge of the institution, with competent native teachers to assist in the instruction.

The opportunity is thus presented, to parents of all nationalities, to secure

for their daughters a thorough Christian culture, at an expense that shall cover the cost of board, and a moderate charge for tuition. Ampler accommodations will be provided when needed; yet it is hoped that a beginning has been made for an institution that shall be a centre of "life and light" to the women of this great Empire.

ENLARGING THE INFLUENCE OF THE MISSIONARY HERALD.

MISSIONARY HOUSE, BOSTON, December 20, 1871.

TO THE PATRONS OF THE A. B. C. F. M.:—

WE desire to call your attention to the importance of rendering the Herald a more efficient auxiliary in the work of missions. It is obvious that most of our congregations are slow to respond, according to the full measure of their ability, to the appeals which the providence of God is addressing to them; and this is owing in part, doubtless, to a lack of information. They do not appreciate the full strength of these appeals, because they are not familiar with the facts on which they rest. And it is not simply a question of money. It is a question, as well, of sympathy with the missionaries, of prayer for their speedy success, of faith in the sure results of their labors.

There are special reasons for requesting pastors and others to aid the Prudential Committee, at the present time, in enlarging the subscription list of the Herald.

1. *The churches are insisting that the cost of agencies, as employed by benevolent societies, be reduced.* The Prudential Committee have yielded to this desire to such an extent that it will be impossible to keep the income of the Board at the proper point, without special care. But their friends, by securing a more general diffusion of missionary information, can do much to supply the loss of personal agency.

2. *There are causes in operation which tend to diminish the receipts of the Board.* One of these is the withdrawal of our Presbyterian friends. It is supposed that the income from this source will be much less in 1871-72 than it was in 1870-71. Indeed, this result is to be accepted as inevitable. Another of these causes is to be found in the disastrous conflagrations at the West. The payment of legacies, in certain cases, must be deferred, if not discharged; and some of the truest supporters of the Board will be constrained to curtail their offerings.

3. *The work of the Board calls for larger expenditures.* Some of its existing missions are pleading strongly for immediate reinforcements, as the Madura, European Turkey, and Foochow missions, to say nothing of others, the claims of which are scarcely less urgent. It is hoped, moreover, that there will be such arrangements for labor in nominally Christian lands, at an early day, as will necessitate very considerable disbursements.

We respectfully ask pastors, therefore, to lend their coöperation, at this favorable season of the year, especially by enlisting the friendly aid of their

most efficient church-members. And we have no hesitation in expressing the conviction that, in benefiting the heathen, they will benefit their own congregations.

Very respectfully,

S. B. TREAT, } Secretaries of the
N. G. CLARK, } A. B. C. F. M.

MISSIONS OF THE BOARD.

Zulu Mission — Southeastern Africa.

THE NATIVE PASTORATE.

THE *Missionary Herald* for May, 1871, contained an interesting account, by Mr. Lindley, of the native ordained at Inanda, and of the ordination services. Respecting this man and his work, and the importance of a native ministry among the Zulus, Mr. Lindley wrote in July last: —

"Thus far the results of this ordination have exceeded my highest expectations. Mr. Dube is a live man, well endowed intellectually and personally, and has a heart for his work. He commands the respect and confidence of all who know him. While he shows that he is alive to the responsibilities of his new position, I see no sign that he is in the least lifted up with pride, or that he will fall into the condemnation of the devil. It has gratified me very much to learn from him how well he appears to know the spiritual condition of every one, converted and unconverted, under his pastoral care. The sick, and those otherwise afflicted, are sure to see him, and hear from him words of Christian counsel and prayer. He does all his pastoral work with great good judgment and fidelity, and we thank God for the grace given to him. His ordination has had a happy influence on the church as well as on himself. Several times before, and on the day of ordination, the church was told that for a long time they had been led by the hand like little children, but that they must now stand up like men and walk, leaning only on the unseen arm of the Lord. When this was first announced to them, I could see in them something of the anxious look and awkward attitude of a little child just begin-

ning to stand alone; but the solemn services of the ordination made them feel that it was a reality, and they accepted it. I think, with a resolution to do their best.

"Since that day there has been more visible life in the church than there was before. Eleven new members have been added to our communion, and there are others who will, probably before long, come forward to join us. I am disposed to say that the spiritual state of the church here was never better than it now is. A manifest blessing has followed the ordination of this native pastor, and I have no thought that the store of blessing is yet exhausted. Pastor and people are bravely working together in love and harmony. I am now a silent partner in the concern, except occasionally, when asked for a word or two of advice. So far as I now can judge, the policy of ordaining native pastors over our churches is a good one, and should be extended."

"The two seminaries — the one for boys and young men, at Amanzimtote, and the one for girls, here — are both in successful operation. Had they been set a-going ten years earlier than they were, our mission would now be in a state of efficiency which it will not reach for some time to come. We deeply feel the want of a competent native agency, and had we been wise we would long ago have made provision to meet this present and pressing want. We have not had enough faith in God, that he was able, of these stones, to raise up children unto Abraham. We already have a few school-teachers from the seminary at Amanzimtote, and in two years more we shall have an addition to the number of native preachers."

A CHAPEL DESTROYED.

In the same letter Mr. Lindley notices the destruction of their chapel at Inanda, thus: "Two months ago, a hurricane came down on our chapel and completely destroyed it. This was indeed what we called a temporary building, but we expected that it would have stood two or three years longer. Now the people of the station are making bricks for a permanent building. But they are poor, and I foresee that they will find it difficult to raise the money they will need for the completion of the work they have undertaken."

European Turkey Mission.

THE PERSECUTION AT YAMBOUL.

THE Herald for September last contained extracts from letters from Mr. Haskell, of Eski Zagra, respecting the persecution of Protestants at Yamboul, an outstation, and efforts which had been made to secure the proper action of government officials in the case. No conclusion had been reached in the prosecution of offenders, and Mr. Haskell then said, "It is a tedious business, as the Turks wish to favor the stronger party." A letter now received from him, dated October 23, 1871, states the result reached, — a defeat and yet a victory for the Protestants, — and specially notices the obligations of the missionaries and the Protestant community to the English Consul at Adrianople. Mr. Haskell writes: —

"As intimated at the close of some account of the persecution at Yamboul, in the September Herald, I returned to Slevan after the Easter holidays, for the further prosecution of the suit. The Governor had evidently received some admonition from his superior at Adrianople, as he took up the matter much more efficiently than on my former visit. I may here say, that both we and the Protestant Bulgarians are greatly indebted to Mr. Consul Blunt of Adrianople, and to Boghas Aga, the civil head of the Protestant community there. The former, especially, both in this and many similar cases, has used his great personal influence with the

Ottoman Government in our behalf, as freely as he could have done had he been a representative of our own nation.

"Most of the offenders whom we desired were now summoned from Yamboul, with several other Bulgarians, and the three zaptiehs mentioned, as witnesses. About two weeks, as I had expected, were consumed in the trial, without securing the immediate result which we had hoped for. Somewhat to my surprise, the fear of the Bulgarian leaders was so great, that not even those three Turks (zaptiehs) under oath would tell the truth. The one who had told us privately that he had lied previously in the matter, now denied to my face that he had said that. The 'orthodox' [Bulgarian] witnesses of course swore as they were told to. While we were waiting for one who had been in the yard while stones were thrown at the house of one of our friends, and who had been hit in the breast and afterwards sent for a policeman, I asked this friend whether he would probably tell the truth. 'He is not a Protestant, that he shouldn't lie,' was his reply. And true enough, though with a face and manner that contradicted him as fully as he did the truth, the fellow declared that he was not in the yard at all that night, but at a distant neighbor's. After leaving the room our friend asked him, 'What made you lie like that?' 'I was not going to be separated from my people,' said he.

"So we did not secure the conviction of any of these offenders, but simply a strong order to the local government at Yamboul to allow no more such persecution. Yet I think we may, on the whole, be said to have been successful, and to have added a confirmation to the saying of an observant old Turk of Asia Minor. Said he, 'When these Protestants go to law they never gain their case, yet they always come out of a suit better than they went into it.' So here; many of the Turks in Yamboul were indignant at those three zaptiehs, saying, 'Who are these infidel Bulgarians, that you should perjure yourselves for them?' Also our friends assured me, that not a few of the Bulgarians were amazed that their leaders should approve of and even enjoin

false swearing, through the whole affair. And as a matter of fact, with one slight exception, no persecution has since taken place. Our friends, too, were more than ever convinced of the *utter corruption* of the old church. I was often reminded of the words of the prophet, 'Thy habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lord.'

MISSION SCHOOLS.

"We are now fairly settled for the work of the next six months. The female boarding-school has been removed to Samokov, and we have this week begun the instruction of our station class. This consists, at present, of four young men of hopeful piety and talents, who wish to become preachers of the gospel among their countrymen. Two of these were among those persecuted in Yamboul."

 Eastern Turkey Mission.

VISIT TO VAN.

A LETTER from Dr. Reynolds, of Harpoot, dated October 5th, reports a visit by himself and Mr. Wheeler to Van, the place which the mission, after so long delay, is now expecting soon to occupy as a station. The report is of more importance because of this prospective occupation, and somewhat extended extracts from the letter will be given here. The brethren left Harpoot, August 21st, and after some touring in portions of the Harpoot field, and the Koordish field of the native churches, they spent the second Sabbath, September 3d, at Bitlis. Dr. Reynolds writes:—

"The journey from Bitlis to Van, about 90 miles, we accomplished in three days. The road, for the greater part of the way, is within sight of the lake, whose waters, reposing in quiet beauty amid the ramparts of the everlasting mountains, upon whose loftiest peaks the snows of the winter past still lingered to welcome the snows of the winter to come, presented a picture ever varying, ever delightful. At one point a rocky island gives shelter to an ancient monastery, famous for centuries as the seat of one of the three rival patri-

archs of the Armenian church. May we soon realize the hope, that the waters which have, in a sense, so long afforded support to a system of superstition and spiritual oppression, may soon bear on their bosom the messengers who shall bring an open Bible and a spiritual religion to the benighted dwellers round about."

The City. "We reached the city of Van Wednesday evening, September 6th, and remained there one week. I think I wrote you something of the situation of the city a year ago, but you will pardon me if I repeat a few statements. The city is supposed to have been founded by Semiramis, as a summer resort from the heated plains of Babylon, and many inscriptions in the arrow-headed character still attest its ancient occupation. The situation of the city seems to have been determined by the existence of an isolated ledge of rock, perhaps three quarters of a mile in length, which rises at right angles to the shore, near the southeastern corner of the lake. At present the walled city, while containing most of the shops, is the *residence* of but a few of the inhabitants. The 'gardens' (any place where trees are found, is called a garden in this country) stretch away on two sides of the city to the distance of four or five miles, and it is here that most of the people reside, the men going daily to the city for their business."

Callers. "We made an effort to secure a private house, somewhat removed from the markets, where we might make our head-quarters during our stay, thinking the people might be more free to come to us there than in the markets, where every one would see them. We were unable to find one, however, and so we secured the most desirable room we could find at a khan, which we made as comfortable as possible, and where we displayed the few books we brought with us. A few callers made their appearance before noon of our first day, and we had scarcely finished our dinner before two young men dropped in who deserve more particular mention. The more noteworthy one understood

English, and had even visited America! They invited us to look about the city a little, and did not hesitate to commit themselves as our friends, by going through the markets with us. The next day they called again, and went with us for a visit to the gardens, taking us to see one of the large Armenian schools, and also showing us the inside of two or three of the better class of houses; which we were glad to find would, if they could be secured, answer very nicely for missionary residences, with comparatively little alteration. I should say, with reference to the English-speaking young man, that he was employed by the government as a teacher of the Turkish, in the Armenian schools."

Opposition. "During the two days, Thursday and Friday, no unfriendly feeling was manifested on the part of any one. But on Saturday morning a change was evident. A boy in the near coffee-shop, who had bought a primer and begun to learn to read, tried to have us take back his book, saying that the priests had forbidden them to have anything to do with us or our books. The boys in the streets began to call 'Prot' after us, and our two friends of the previous day did not come near us. . . . At the hour of evening service we went to one of the chief Armenian churches, Brother Avedis, the only confirmed Protestant in the city, going with us. Throughout the day we circulated the notice that there would be two meetings at our room in the khan the next day."

The Sabbath. "We waited with much interest to see what the Sabbath would bring forth. It came, and was a day long to be remembered. We had scarcely risen from our beds when the boys began to gather in the court below, their attention being evidently directed to our room. Our breakfast finished, and the boys and young men began to throng our room. With them came a Turk of the baser sort, whom they were evidently trying to stir up to make a disturbance. No occasion being presented, however, they gradually withdrew from the room, but remained in the vicinity to be ready for any emergency.

As the hour appointed for the first meeting approached, a few came to attend it. Among them was the Avedis of whom I have spoken, and who, though not a member of any church, gives good evidence of being a renewed man. Another man also came who, though not an avowed Protestant, seems honestly seeking the truth, and three or four others more or less friendly were present. The Lord granted us a quiet hour for this first prayer-meeting in Armenian, the only disturbance being made by a drunken man, and being of little account."

A Noisy Crowd. "But the quiet did not long continue. A Turkish teacher and scribe came in, with a few other Turks, — a man of venerable appearance and silvered beard. He took up a gospel in Turkish and began to read to his friends. Perhaps partly induced by his presence, the room began to fill up with young men, and the court and corridors with noisy boys. Soon our English-speaking friend came in, with two or three others, having intended to be in season for the meeting. The crowd outside became quite noisy, and began throwing things into the room. At this our friend rushed out with his cane to disperse them. A Turkish Colonel happened to be passing in the court at the moment, and inquired the cause of the disturbance. He came up to our room, and we showed him our papers from the Government, which we always carry with us. He read them and asked a few questions as to who we were, etc., and said we must be protected. Accordingly he left two or three *zabtiehs* to keep the peace. Soon after, one of the leading Armenians sent a messenger to call our friend the teacher, and he went, though somewhat unwillingly. The crowd now left us, and we enjoyed an hour or two of quiet, in which we ate our dinner."

Discussion sought. "Soon after, a young man of the better class came to the door and said several young men wished to come and see us, but the *zabtieh* would not let them pass. We went and told the soldier to allow those to pass who came

with friendly purpose, and a company of about thirty of the chief men among the Armenians came in and seated themselves about the room. They had come for a discussion, their spokesman being a young man from Erzurum, now employed in the custom-house at Van. He commenced by inquiring what we had against their church, and accusing us of calling it corrupt, etc. Mr. Wheeler, who of course chiefly carried on the conversation, told him we had not come to malign their church, but on the contrary he believed that its *doctrines* were in the main correct, if they would only live in accordance with them, and give the people the Bible in a language they could understand. They tried to get up a discussion on several points. . . . The conversation, I am sure, did good to those who heard it. It would have been easy to repel and sour them, but the wiser course which was pursued sent them away with rather a friendly feeling toward us. During the hour or more that the discussion lasted, the room, and door, and windows were crowded to their utmost capacity, some fifty or sixty people having listened to it."

A Vartabed and a Priest come in. "This crowd having departed, the little company of honest inquirers, who were present at the morning meeting, and a few others came for a second meeting. Mr. Wheeler was in the midst of his remarks, when a stir about the door announced that somebody of consequence had appeared in the court below. Soon some one at the door announced that the priests were coming, and a few minutes later, a vartabed and priest made their appearance. We received them with due honor, but when they were seated resumed the meeting. The vartabed interrupted, saying they were sent by their superiors. Mr. Wheeler said to them, 'We are now having service; please wait till we are through.' He tried to speak again. Mr. Wheeler reminded him that we went to their service the evening before and made no disturbance, and requested that he would be as courteous. Again endeavoring to speak, he was told we had now business with God, who was greater than their great

men, and we should permit no interruption of that service. Seeing it was useless they went out."

Warned to leave. "The meeting finished we invited them to return. They did so, and told us they were sent by their superiors to say that if we had come as guests for a few days, and would keep quiet, well; but if we attempted to speak to their people, etc., we must leave. The reply was, 'We are not here as guests, for we are in our own hired room. We have not now come to remain, but next spring we shall come with our families to stay. As to keeping still, God has given us mouths to speak with, and we shall not keep them shut, and you can not. We have no fear. We have firmans from the Sultan, and commands from the King of kings; why should we fear you? Our present intention is to leave after three days, but if a disturbance is raised we shall stay to see it put down if it takes a month or a year. So if you wish to get rid of us quickly, be sure and tell your people to avoid disturbing us.' Seeing they could not succeed in frightening us, they took their departure somewhat crest-fallen.

"This was about the last visit of the eventful day. It had presented an ever-shifting scene, — now Turk now Christian, now friend now foe, now prince now peasant; and in the evening's quiet we were ready to lift up our hearts in gratitude for the mercies granted, and to pray that the words spoken might bring forth fruit in at least some hearts of those who heard. During the remaining days of our stay we experienced no violence, and so left at the time intended."

Information gained. "Now a word as to the information gained by the tour. We found an unexpected readiness to receive the Word of God. We sold all the Bibles and nearly all the Testaments we had with us, and learned that there were already quite a large number of copies of the same in different families in the city.

"We found, too, less fear on the part of the people to speak with us and purchase our books than we had expected, and

more who expressed an apparently sincere desire for our coming and residence among them. . . . We also ascertained, from some men who called to see us, that there was a region to the southeast of Van, in what we had supposed was exclusively a Koordish-speaking section, where a number of Armenian villages were found, and the Armenian language was spoken. They told us that a number of copies of the Bible in the modern tongue were found there, and one of the men displayed a really surprising acquaintance with the Bible, and a spiritual state of mind. This fact shows that the field we can hope to reach from Van is more extensive than we had thought."

Malabar Mission — Western India.

ADDITIONS TO THE CHURCH.

MR. BISSELL wrote from Ahmednugur, September 28: "Pastor Modak received ten persons to the church here on the first Sabbath of this month. They were all young persons, five from the girls' school and five young men from the normal school. All but two were the children of Christian parents. We rejoice in these accessions from the schools, but long to see the truth making greater inroads upon those outside of the Christian community. The readiness to listen, and often to admit the truth of what is said, is seldom followed by a hearty renunciation of error and embracing the truth. But though the preaching of the gospel is not signalized by the conversion of multitudes, the truth is pushing its way, forcing a recognition here and there, and gradually undermining the bulwarks of error. It will yet achieve a triumph which will be a full reward for these long years of waiting."

Madura Mission — Southern India.

EXTRACTS from several letters recently received from the Madura field will be given here, presenting some of the "lights and shadows" of the present condition of the mission.

BEREAVEMENT AND FEEBLENESS.

Mr. Capron wrote, August 26, with reference to the death of Mr. Penfield: "To this new and severe bereavement has our mission been called, but a little more than six months after the death of Mr. Taylor, — Mr. Taylor, one of our oldest and most experienced missionaries, with a promise of some years more of labor, and Mr. Penfield, the youngest of our number, just entered upon his work! It was mentioned in the notice of Mr. Taylor's death, that he had charge of one of the largest stations of the mission; but the only station which could compare with Mandapasalai, was the station under the care of Mr. Penfield (namely, Periaculam, now embracing also Kambam). The stations which these two brethren have suddenly left, contain two fifths of the church members, and more than two fifths of the nominal Christians of our whole field."

Mr. Capron notices a meeting of the mission convened after Mr. Penfield's death, to consider what should be done, and says: "As before, in regard to the station of Mandapasalai, so now the only feasible way of providing for the Periaculam station, and the Sanitarium, seemed to be to put them in charge of the nearest missionary, Mr. Rendall; and at the same time the station of Pulney, formerly in Mr. Rendall's care, was transferred to Mr. Chester. Mr. Rendall will be able to meet the helpers of the Periaculam station, either at Periaculam or Andipatty, but he was warned, with his tendencies to fever, against touring in the Kambam valley. . . . The earnest wish was expressed, but with too little hope that it would be soon realized, and with sad anticipations of the time that must pass before such help could become available, that more young men might be sent us from the United States. The loss of these brethren is the more disheartening because, seven months after Brother Taylor's death, and in addition to our previous need, we hear not a word of promised relief. With the exception of the Doctor and two young ladies, Mr. Penfield's death carries back the last reinforcement of our mission, so to speak, to 1860. . . . Of the four

older brethren here, one is almost confined to his house, another is by no means strong, and only two have pretty uniform health. (Upon finishing the last sentence I turned to read the notes just received by Tapal, and heard that one of these two is suffering from rheumatism.) Surely a due consideration for these brethren would suggest that they should not be left to be overworked. As Brother Herrick expressed it the other day, — 'We must now be cautious, that in our endeavor to keep the building from falling we do not bring so heavy a strain upon any one timber as to break it.'

INCREASING LIGHT.

Mr. Herrick, of Tirumangalam, in a letter dated September 13, mentions itinerating labors of twelve days, in which he was aided by ten catechists, "who all entered into the work with enthusiasm." They visited 140 villages, and were gratified to find "the people more and more inclined to purchase books." "Women unable to read, were often heard urging their brothers and sons to purchase." Mr. Herrick mentions the following among other incidents: "I met many men on this itineracy whom I have often met before, either in their own villages or elsewhere. Among these was a man whom I have known for twenty years, and who has long had in his possession the whole of the Bible. He claims to have renounced heathenism and its customs long ago, and says that the only difference between him and members of the church has respect to baptism and the Lord's Supper. He and a heathen man were sitting together in the tent one evening while I was taking my tea, and I was gratified to hear him give the heathen a pretty correct account of the creation and fall of man, and of the birth, the works, and sufferings of Christ. He seemed much more inclined than I have ever seen him before, openly to acknowledge Christ. He is a man of property and standing, while the only Christians in his immediate vicinity are not only poor, but of low caste. This is perhaps one reason why he has not heretofore joined a Christian congregation.

"One evening, as a catechist and I

were leaving a village to return to the tent, a young man, who seemed very friendly, accompanied us a short distance, and before leaving us put a small piece of money into my hand, saying, 'I have no opportunity to get betel-nut for you' (often given in token of friendship and respect). 'Take this, and buy at least a little snuff for your use.' I took the money, giving him in return a gospel and a little book, called 'Spiritual Teaching,' which we are accustomed to sell for the amount he gave me, and he promised to read them.

"I never returned from an itineracy with stronger faith that such labors, if followed up, would be attended with good results. But what can be expected when people have an opportunity to hear the gospel only once in two or three years? May the Lord send forth more laborers for this field from our native land, and raise up a vast number from among the people here."

THE SEED FALLING ON GOOD GROUND.

Mr. Chandler wrote from Madura, September 18, noticing itinerant labors of Pastor Rowland, with catechists. They also, "succeeded better in selling books and tracts than on any previous itineracy," and the following case is mentioned, showing the happy influence sometimes exerted by such efforts: —

"During the great festival, at the beginning of May, one Scripture portion was given to a man from the Tinnevely district, of which I afterwards heard good news. I will quote from a letter, dated July 4th, from the Rev. Mr. Sargent, of Palamcotta. He says, 'My object in writing just now is to tell you of something that will rejoice your heart. Last Monday morning, as I concluded the service in our church, a silk weaver and his son, a lad about nineteen years of age, came forward and said they wanted to be Christians. They had come the day before to hear me preach, and now they desired to be received as a whole family, eight souls in all. On inquiry, they told me that a few months ago the son had gone to Madura, and while there he had stopped one day on his walk at your church; that after service a book of Psalms was given him;

that he read it day after day, all the way to his father's house in Veeravanallur, twenty miles west of Palamcottah; that his mind was so affected by it that he read it to his family; that his father became equally affected by it; that his first intention was to go back to Madura and profess himself a Christian there, but his father said, no; we have the same religion here, in Palamcottah. Let us all go there and embrace what God has brought to our knowledge. The father corroborated all this, and said, 'And now we have come to place ourselves under the shadow of your religion.'

"I was much pleased with the apparent truthfulness and simplicity of these

people, and have not hesitated to receive them, and instruct them in the truths of the gospel. The women of the family have also come. It seems that on Sunday morning, after a service in your Madura church, the catechist was addressing the Hindoos, and then it was that this youth heard about Christianity. The catechist, after making some statements about religion, appealed to this youth whether what he had said was the truth or not. He replied, 'How can I say without examining the subject. I must read your books.' The catechist then gave him a copy of the new edition of the Psalms. I am glad of this happy incident, and am sure you will rejoice with us."

MISSIONS OF OTHER SOCIETIES.

FRENCH EVANGELICAL MISSIONARY SOCIETY.

THE BASUTO MISSION.

MR. TYLER, of the Zulu mission, sends to the Missionary House a slip from a Natal paper, giving some account of a meeting — Conference — of the French Basuto mission, held in April last. The account was furnished by one of the missionaries, E. Coillard, and the statistics presented lead Mr. Tyler to say, — "How wonderfully blessed the Basuto mission has been, despite the war which has caused such confusion in that land! May we not hope to see similar results ere long in the Zulu field." The account states: —

"Our meeting has been a very quiet one. We had six days of sittings, working very hard from morning to night, for we have to deal with all kinds of questions concerning the missions, — building, printing, translating, schools, etc. On Sabbath day, the 23d, we had a most imposing ceremony. More than one thousand natives, most of them well dressed, had gathered not only to hear the preaching of the gospel, but to witness the admission by baptism of forty-one catechumens.

"Among the candidates was Molitsani. It was touching to see that old chief, and

to hear him bearing witness to the power of the gospel. He made a short but impressive speech. He told me that he got his first impressions about thirty-five years ago, at M. Rolland's station, from this simple fact: having gone to hear the preaching, he sat near the pulpit; and then, as there was communion (Lord's Supper), and room was needed, he was requested to retire. The thought that he had no right, no share whatever in what was going on, spite of his rank, disturbed him, and led him to think seriously. What would become of him at the last day? That was too much. He left the station, he followed M. Daumas, seldom missed his preaching, but did all he could to still the voice of his conscience, but in vain, until at last he surrendered to God. He has sent away all his wives, has abolished circumcision among his people, and other practices. This is the most hopeful field in Basuto-land. There are no less than 200 candidates. You would be interested in some numbers: —

"In all our churches, we have, —

Members of the church	1,831
Candidates for baptism	1,430
Baptized during the year	388
Scholars	1,876
Collections	£225 5s."

WOMAN'S WORK.

LETTER FROM MISS SHEARMAN.

EARLY EXPERIENCES IN TURKEY.

MISS JULIA A. SHEARMAN wrote from Constantinople, September 11, 1871: "A person who cannot speak any one of the languages of this country cannot claim to be much of a missionary, and this is my case. I should prefer to keep silence; but as I have been permitted to see that which may be interesting to those at a distance, and as I shall be able to give some little idea of the labors and privations of a missionary sister who will never tell them for herself, it seems my duty to write. Directly east of the Marmora, and south of the Black Sea, are mountains which form the connecting link between the great ranges of southern Europe and of Asia. All among these mountains, at various elevations, are populous villages, which are connected, for business purposes, with some distant city, which is thus their centre. The missionary of a district has his head-quarters at the city, but endeavors to extend his influence as widely as possible among the villages. To do this he must travel many hundred miles during the year, and must learn to endure hardness as a good soldier of Jesus Christ; for traveling here is a totally different thing from traveling in any civilized country. I shall be a little minute, at the risk of being tedious, because I fancy many people at home have as little practical conception of these things as I had before coming here.

"The first difficulty is the roads, or rather the lack of roads, for there are few in Turkey really deserving the name. Even if there is a passable road, the villages do not lie on it, but up among the mountains that tower alongside of it. Next, anything in the shape of an inn is entirely unknown. The khan, which is its only substitute, is simply a building with a number of rooms, on the floors of which travelers may spread their mats, eat their food, and sleep, if sleep is possible for vermin. In the absence of a khan they must camp on the bare ground. If fortunate enough to be on friendly

terms with a village, and so procure a room, yet it must be remembered that chair, table, bedstead, knife, fork, spoon, and plate are things unknown, and he that would have any of them must carry them with him. Thus a journey becomes quite a serious undertaking. Mr. Parsons, the Nicomedia missionary, with whom I have been staying, has reduced his comforts so low that he is able to go for weeks with only a quilt for bedding, strapped on to his horse; but when he takes his wife and family, as he frequently does, in spite of the utmost frugality and self-denial, there are many wants to be thought of. No cart or carriage can go on the roads we must travel, so that everything must be packed in great saddle-bags, swinging on each side of a horse.

"In this style we started a few weeks ago, a file of six horses, to visit a village in the heart of the mountains, some thirty miles distant. Thirty miles over mountains the whole way, means, for such a caravan, eleven hours in the saddle; and so it came to pass.

"I cannot dwell very lengthily on the road, which was the roughest, hardest, wildest I have ever been over. Down the face of a ravine, then up the front of a precipice on the opposite side, along steep paths where you must bend forward and hold your horse's mane, then down just as steep ones where you almost lie back in your saddle, on ledges so narrow that a slip of the horse would send you hundreds of feet into the gorge below,—such was the kind of travel, if I except, perhaps, one hour, for the entire eleven hours.

"It was an hour before sunset, perchance, when I caught the first glimpse of our destination, and it was a grand but strangely wild sight. We had just come down a mountain ravine, through a narrow path made by the rain, crossed a pretty little valley, and risen once more to the brow of a sharp hill. Suddenly the panorama opened before me and I stopped to gaze. At my feet lay a deep,

broad valley, shut in on every side by mountains of varying elevation. On the very top of the ridge opposite to where I stood, was the village of Koordbeleng, looking as if a strong gust of wind would carry it down into the valley below. To the left, clinging to the side of one of the mountain barriers, was another village, which looked as if it had slidden from the top and clung to the rock when half way down, to save itself from going farther. Every separate house, I believe, can be seen, each one higher up than the other. In the valley below were dotted about charming little Turkish villages, half lost among the trees — the two large ones I have described being Armenian. It was a fine sight, but from my point of elevation, with no path visible by which to travel, and with nerves already weary with the day's effort, it made me sick and giddy to look. How I was ever to get there, I did not see; how there could be any safe, level place on which to set my foot when I got there; or, finally, how I should ever get away again into the outside world. I tried to summon reason and common sense to my aid, but for the time my nerves had it their own way, and a foolish way it was, I confess.

"Yet all this time Mrs. Parsons was steadily pressing on, anxious to reach our quarters before dark, remembering the weary bodies that would have to be provided with beds, and the hungry mouths that would need to be fed. The road that had so tried me was nothing to her, for she had come over it, bringing her baby along, when in the paths down the mountain the horse sank to his knees in water at every step. Naturally almost as timid a rider as myself, she has overcome fear only by years of practice. As we entered the village, it seemed as if all the women and children had come out to greet us, and cries of 'Pari eyak,' — 'you are welcome,' — resounded on all sides. This was a very pleasant contrast to our reception in another mountain village, where a crowd assembled to mock and insult us on our arrival. Years ago, when Mr. Parsons first came to Koordbeleng, the men threatened to kill him; but by quietness and patience he has won on

them, until it has become perfectly safe to go in and out among them.

"When Sunday came, Mr. Parsons was away at another village, but his wife sat in the house, her Bible open on her knee, surrounded with crowds of women from morning until evening, only getting time to eat by sending them away for a few minutes. All I could do to help her was by drawing off the children into another room, where I sang with them, taught them a verse of Scripture, and then committed them to her little son, Freddie, who told them Bible stories to their evident satisfaction. 'We are poor, and have to work hard to get bread,' the women said to Mrs. Parsons. 'We cannot think of these things unless there is some one to talk to us. Stay and be our teacher, and we will learn of you.'

"There is a large, handsome Armenian church in this village, built at great cost by these poor people, but from which, alas, not a ray of light, not a crumb of truth reaches them. The priests mumble prayers, morning and evening, in ancient Armenian, now a dead language, while the women sit and chatter in the gallery. A sermon is a rare event. One day, during our stay, Mr. Parsons rode over to Khangela, the hanging village I have spoken of, to sell books, and I walked along — eschewing a horse wherever my feet could possibly carry me. It was a pretty long and fatiguing walk, but I got there safely, rested awhile in the coffee-shop, and then went out with the two children. I was quickly accosted by a group of women sitting on a log in the street, and urged to sit down by them. I did not realize it at the time, but I suppose I was the first Frank lady who had been in their village; consequently my visit was an event. They crowded about me, talking and asking questions. My stock of Armenian is very limited. To save myself from being overwhelmed with talk, I hit on the expedient of singing to them; but this brought me into still greater difficulty. I suppose they had never heard singing before, and a crowd quickly gathered, so great that it was with serious effort I got through it to the house of a woman who invited me.

The people followed us and filled the house, stairs, and court below, almost to suffocation. I had sent Freddie for the native Christian man, who was with Mr. Parsons at the coffee-shop, and told him to bring a gospel of John. Meanwhile, the man of the house and a number of women went to work to produce order, which they did, by all shouting at once to the rest. The house was more than full, but still they kept coming, and it was only by severe measures that the audience was reduced to bearable dimensions. When at last I could be heard, I spoke to them through my little interpreter, Freddie. I told them that the people of America, who were very wise and had very nice happy homes of their own, had sent me to teach the people of this country so that they might be as happy, too. I told them that what made the people so wise and so happy is that there are so many Bibles there, and even the little children are able to read them. Then I read part of John iii., and our native helper talked about it. Gradually the people were dismissed, and then I was constrained to remain and eat. Bread, meat, cheese, and grapes were set before us, on the little tray on the floor,—the husband sitting and eating with us, while the wife sat on one side ready to wait on us. I was entreated to sing again, which I did, softly and cautiously, for fear of attracting a crowd, and then I bade them adieu, receiving urgent entreaties to come again and teach them. 'Our heads are squash heads,' they said. 'We know nothing, but your people are very wise.'

"I turned my steps towards home, but was seized by another group of women, and hurried into another house to read, and sing, and talk again. Several men were in this audience, and one cried out, 'She can read so well, yet she cannot talk!' This seems wonderful to them, who are accustomed to acquire languages entirely by the ear, and have no conception of intellectual study. Three times I was seized, and compelled by main force to stay and read and sing. At last I told our helper he must lead me by the hand till I got fairly out of the village. 'Stay with us,' the people cried, 'Stay and teach

us, and we will give you a house to live in.' With many hand-shakings and smiles I bade them adieu, and though I remembered the hard journey that lay between their mountain home and me, I could not refrain from saying, 'When I have learned more I will come and see you again.'"

RECEIPTS OF THE WOMAN'S BOARD. NOVEMBER, 1871.

Mrs. Homer Bartlett, Treasurer.

MAINE.

Auburn Aux. Mrs. George Harris, of Columbia Falls, to const. Mrs. Thomas B. Little of Auburn, L. M., and towards salary of Miss Townsend, in Ceylon, \$25 00
Bangor Aux. Mrs. E. G. Thurston Treasurer (\$25 of wh. from Hammond st. Society, to const. Mrs. [Rev.] W. M. Barbour L. M.), 35 00
Ellsworth. Prayer circle, add'l, 50
Portland Aux. (Of wh. \$26.06 being balance for 1871, for support of school at Mardin, assumed by this auxiliary), 30 00—\$90 50

NEW HAMPSHIRE.

Fitzwilliam Aux. Cong. ch. and so. Hanover Aux. Mrs. E. D. Sanborn, Secretary, add'l, for Bible school, 21 50
Keene. Arthur Osborne's missionary hen, 25—41 55

VERMONT.

Cumberland Centre Aux. Mrs. M. S. Rideout, Secretary, 10 00
Middlebury Aux. Mrs. C. H. Ladd, Treasurer (of wh. \$15 from the s. a. children, for support of "Marion, of Hoght," at Harpoot), 120 00
Rutland Aux. Mrs. John B. Page, to constitute Miss Hattie L. Rays, Miss Charlotte Kilburn, Miss Miss Paine, and Miss May Munsey, L. M's, 100 00
St. Albans. Mrs. W. O. Gadcomb, to const. herself L. M. 25 00
St. Johnsbury. Young Ladies' Missionary Society, for pupil in Miss Seymour's school at Harpoot, 36 00—291 00

MASSACHUSETTS.

Auburndale Aux. Additional, 3 00
Arlington, East. Mrs. Clara Jones, for adornment of Constantinople Home, 5 00
Burlington Aux. Mrs. L. R. Hudson, President, Miss M. A. Butters, Secretary: to const. Mrs. L. R. Hudson, L. M. 25 00
Boston. Miss Carrie Jones, for Constantinople Home, \$1; Old South, L. F. B.'s monthly subscription, with a portion previously given to const. Miss Laura Farahan, of Nicomedia, and Miss Phoebe L. Cull, of Manisa, L. M's, 30; Shawmut ch., "L." add'l, \$10; Park St. ch., Miss Millet, \$1; Mount Vernon ch., Mrs. M. A. Ricker, \$1; Union ch., Miss Louisa J. Brown, for Bible-reader in India, \$50; 98 00
Boston Highlands. Elliot ch., Mrs. E. H. Anderson, Treasurer: annual subscription, 28 00
Chelsea. Chestnut st. ch., add'l, by Mrs. Sweetser, 4 00
Everett Aux. Miss Esther Whittemore, Treasurer, 4 14
Groveland. Cong. so., by Mrs. Atwood, to const. Mrs. E. F. Paine L. M. 25 50
Haverhill. Mrs. M. C. Flint, 2 00
Lowell. Mrs. George Stevens, 1 00

Norton. Wheaton Female Seminary, to const. Miss Isoline Barnes L. M. 25 00
Peabody Aux. Additional, 2 00
Randolph, East Aux. Soc. Miss S. J. Holbrook, Treasurer (of wh. \$30 for a pupil in Mrs. Edwards' school, South Africa), 35 50
Springfield. 1st Cong. ch. Aux., additional, Miss Louisa S. Dickinson, Tr. 11 00
Waldley Aux. Add'l, from labors of Mrs. Gulick and Little Martha, for North China Mission, 7 04
Winchester. Cong. ch. s. s., class of Mr. S. Small, add'l, for Bible-reader—"Nigdi"—at Talas, 50 00—321 18

CONNECTICUT.

Milford. 1st Cong. church, 20 00

NEW YORK AND NEW JERSEY.

Brooklyn. By Mrs. C. H. Parsons: Miss Clarissa B. Deming, \$50 (to const. Mrs. Joseph M. Turner and herself, L. M.'s), Miss Louisa Deming, \$25 (to constitute Mrs. Frederick Deming L. M.'s), Mrs. Charles H. Parsons, \$25 (to const. herself L. M.'s); 100 00
Rochester. Central Pres. ch., Young People's Miss'y Society, quarterly remittance for salary of Miss Bush, Harpoot, 38 71
Hariæm. Cong. ch., to const. Mrs. Elizabeth E. Meggs L. M. 25 00
Montclair. Mrs. L. W. Rodman, Tr. (of wh. \$35 to const. Mrs. William B. Holmes L. M., by her sister, Mrs. Edward Sweet); 30 00—238 71

OHIO.

Bellevue. Union Centre s. s., for girls' school at Ceylon, in charge of Rev. Mr. Smith, 14 10
Cincinnati. Rev. B. P. Aydelott, D. D., to const. Louisa Este Aydelott, L. M. 25 00
Dayton. 3d United Brethren s. s., (colored), add'l, for Lorana Champion, pupil in Mrs. Edwards' school, South Africa, 12 00
Youngstown Aux. Mrs. P. T. Caldwell, Treasurer: quarterly collection, 40 00—91 10

ILLINOIS.

Chicago. "E. G. T." and "M. L. P.," for "Horossima," at Marsovan school, 10 00

CANADA EAST.

Montreal. Mrs. Mary C. Lyman, 40 15

FOREIGN LANDS.

A Friend in the East, to const. Mrs. Samuel P. Baker, of Wiscasset, Maine, L. M. 25 00

Subscriptions for November, \$1,169 29
 Quarterlies, "Life and Light," 126 38
 " " "Echoes," 7 50

Total for November, \$1,303 17

P. S. Howard Avenue church, New Haven Aux., with a part of their September remittance, constituted their Pastor's wife, Mrs. O. H. White, a life-member.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

NOVEMBER, 1871.

Mrs. Francis Bradley, Treasurer.

MICHIGAN.

Detroit. Woman's Miss'y Society, to be applied to the salary of Mrs. Coffing, 50 81
East Saginaw. Woman's Missionary Society, to complete Miss Diamant's salary for 1872; Mrs. C. Coming, Treasurer; 45 00
North Adams. Woman's Miss'y Society, Mrs. A. M. Crane, Treasurer, 11 60
St. Joseph. Woman's Miss'y Society, Mrs. H. E. Colburn, 10 60—120 81

ILLINOIS.

Chicago. Woman's Miss'y Society of 1st Cong. church, to be applied to the salary of Miss Patrick, of Eastern Turkey; Mrs. E. I. Yates, Treasurer; 90 00
Evansville. Woman's Miss'y Society, Mrs. C. B. Clark, Treasurer, 15 00
Geneva. Woman's Miss'y Society, Miss A. E. Coe, Treasurer, 9 25
Oak Park. Woman's Miss'y Society, Mrs. Allen, Treasurer, 102 00
Princeton. Woman's Miss'y Society, Mrs. A. P. Converse, Treasurer, 11 00
Waukegan. Woman's Union Miss'y Society, to be applied to the instruction of women in Harpoot, Eastern Turkey; Mrs. E. S. Williams, Treasurer; 66 80
Waverly. Mrs. C. S. Salter, for the support of Lukubia, a Bible-reader in the Mahratta Mission, and to constitute Mrs. M. A. Homes L. M., \$30; Woman's Miss'y Society, to complete the salary of Gangabai, Bible-reader in the Mahratta Mission, \$5; 35 00—329 06

WISCONSIN.

Bloomington. Woman's Miss'y Society, Mrs. E. C. Tracy, Treasurer, 6 00
Fond du Lac. Woman's Miss'y Society, Mrs. M. B. Doe, Treasurer, 15 00
Oakfield. Woman's Miss'y Society, Mrs. H. C. Strong, Treasurer, 6 00
West Salem. Woman's Miss'y Society, Mrs. A. Clark, 19 00—49 00

IOWA.

Lyons. Woman's Miss'y Society, to be applied to the salary of Miss Day, of Africa; Mrs. S. D. Smith, Treasurer; 52 00
Ocasious. Woman's Miss'y Society, to be appropriated to the Micronesian Mission, \$25 of which const. Mrs. Kate Snowden L. M.; Mrs. K. A. Traak, Tr.; 33 00—85 00

MINNESOTA.

Madford. Woman's Miss'y Society, Mrs. I. G. Brown, Treasurer, 10 00

MISSOURI.

Breckenridge. Woman's Miss'y Society, Mrs. N. W. Scott, Treasurer, 5 50
 509 36

MISCELLANY.

PROGRESSIVE IDEAS IN SIAM.

The "Foreign Missionary" for November last, gives a letter from Dr. House of Bangkok, dated July 7, in which he says:—

"Siam just now seems to have arrived at a new era in its history. Changes, radical changes, in old-established institutions and customs, are being introduced so rapidly by the administration of the young

king, that we can hardly realize one before another, more unlooked for, is announced.

"The older missionaries would hardly have thought, for instance, that the day was near when any Siamese, even the highest in rank, could presume to appear before his sovereign in any attitude but that of a crouching menial; and yet, now, all who adopt the *new court costume* (a round hat with muslin havelock, a neat fitting frock-coat, underlinen, white collar and neck-tie, with the old Siamese waist-cloth, supplemented below by long white stockings and shoes) may receive His Majesty their king, standing, as we foreigners would — a bow replacing the old triple prostrations or *adorations*, as they might be properly called.

"The king's recent visit, with an escort of his war steamers, to Singapore and Batavia, where he was magnificently entertained — the first instance in the annals of Siam, of one of their kings leaving his own dominions (unless at the head of an army of invasion) — appears to have suggested many ideas. For instance, His Majesty, now, not unfrequently drives out unostentatiously along the new carriage road. The space between the city wall and the river is to be cleared of rubbish, etc., and converted into an esplanade and planted with shade-trees. We hear of a railroad to Paknam, at the mouth of the river, and a telegraph line to put Siam in communication with the rest of the world, and to be undertaken by the Siamese themselves.

"Best of all, however, the government are actually to enter upon the work of *emancipating all slaves for debt*, the creditor being required to reduce the debt by a monthly allowance, — thus securing to the poor debtor (who for less than a sum of one hundred dollars, could, until now, be held to unrequited service) his ultimate freedom. The young king is understood to desire the shortest practicable period for this emancipation.

"This has been good news indeed to the thousands upon thousands in this land, who, in consequence of their own imprudence or misfortune, or the cupidity of

their parents, have been sold, or sold themselves, into what was a hopeless bondage.

"Toleration of religion, before, was never really enjoyed, because the creditor had power over his enslaved debtor, to put in irons, or chastise at pleasure; and this fear of displeasing their master barred the door to multitudes against change of faith.

"Thus far everything augurs well for the liberal views and enlightened policy, as well as kind heart of our youthful sovereign.

"May we not hope, that in this general and rapid breaking up of time-honored institutions, and surrender of old ideas and prejudices, their trust in their old system of religion will be shaken, and idolatry be seen to be unworthy an intelligent people; and, that thus the word of the Lord, so long preached among them, may at last have free course, run, and be glorified."

SOWING DISSENSION IN MISSION FIELDS.

UNDER this caption the *Record* (London), of November 10, 1871 (a Church of England paper), says: "We regret to find, from an article signed 'For All,' reprinted from the *Times of India* (Bombay paper), of the 5th ult., that the Bishop (Douglas) of Bombay is pursuing the intrusive policy of which the Sandwich Islands and (proposed) Madagascar Bishoprics are examples. That is to say, while there are abundant open fields, S. P. G.¹ missionaries are being sent into preoccupied stations. The particular case quoted in this connection is the occupancy of Kolapoor, a small mofussil town, already well worked by a Presbyterian mission. It seems to be conceded by all other religious societies and denominations, that, excepting a few large centres regarded as common to all societies, the preoccupation of a mofussil station by one society shall be respected by all others. The wisdom of this understanding, here in India, is too manifest to require argument; and we do not wonder that the intrusive society is suffering severely in public confidence and esteem for this unmanly

¹ Society for the Propagation of the Gospel.

intrusion. For this offense, however, Bishop Douglas seems to be mainly, if not wholly responsible. . . . The attempt of Bishop Douglas is as yet on a smaller scale than either of those we have cited. But he has boldly avowed his purpose to invade Poona, Ahmednuggur, and Belgaum — mission fields already occupied from forty to fifty years by other societies, and manifestly the most successful missions in the whole presidency. And this purpose he avows while able to command a force of only four Mahratti speaking laborers, three of whom he has posted to Kolapoor, in total disregard of the wishes and considerate remonstrance of the mission long established and successfully prosecuted there. Were the Bishop a considerate man, he might himself see that the impropriety of his cause is only surpassed by his impotence to carry it out; and yet in laboring to evangelize and convert idolaters to Christianity, the work is such that this unseemly interference cannot fail to effect much mischief."

UNEXPECTED AID.

THE annual report of the Marsovan station, Western Turkey, gives the following incident: "Religious freedom has strangely welcomed to her aid the services of the Armenian Bishop in Amasia, who, adroitly securing in his favor a majority vote of the people, has swept two churches of their silver and gold images, crucifixes, and vestments; appropriating the avails, which amount to many thousands of piastres, to the work of building school-houses and supporting teachers. A large minority, in pious horror, appealed to the Patriarch at Constantinople; but he is said to have sanctioned

the whole proceeding, following it in his Encyclical letter with an exhortation to the churches to search the Scriptures and preach the gospel."

GENEROSITY OF AUTHORS.

THE *Missionary Herald* for January, 1871, noticed very valuable donations from Rev. Albert Barnes and Rev. Dr. Cowles, of their Commentaries, for mission seminaries, and native pastors and preachers in mission fields. Another instance of like generosity may now be mentioned. "At the request of the author, Rev. E. F. Burr, D. D., of Lyme, Conn.," the publishers have sent to the Missionary House "fifty copies of 'Ad Fidem' for distribution among the missionaries connected with the Board."

EMBARKATION.

REV. WM. A. SPAULDING, Mrs. Georgia D. Spaulding, and Miss Laura Farnham, from New Castle, Maine; and Miss Phebe L. Cull, from Waupaca, Wisconsin, left Boston, November 21, in steamer *Aleppo*, for Liverpool, on the way to join the Western Turkey mission. Mr. Spaulding was educated at Dartmouth College and Bangor Theological Seminary, and was pastor of a church at New Castle, which he left to engage in the work abroad.

DEATH.

AT Marash, Turkey, October 23, 1871, Mary Schneider, infant daughter of Rev. H. T. and Mrs. J. H. Perry, of the Central Turkey mission, aged near three months.

DONATIONS RECEIVED IN NOVEMBER.

MAINE.		Lincoln and Sagadahoc counties.	
Cumberland county.		Union, Sarah Norcross,	1 00
Cape Elizabeth (Ligon), Welch Cong. ch. and so.	20 00	Waldoboro, Ladies' Ass'n, 14 85;	
New Gloucester, Cong. ch. and so.	52 50	Individuals, 7;	21 85—22 85
Portland, State st. Cong. ch. and so., to const. Rev. EDWARD Y. HINCKS, H. M.	353 00—435 50	Oxford county.	
		Norway, I. O.,	5 00
		Penobscot co. Aux. Soc. E. F. Duren,	
		Tr.	

Bangor, Central Cong. ch. and so.	280 00
Waldo county.	
Belfast, 1st Cong. ch. and so.	12 00
York county.	
Cornish, Village Cong. ch. and so.	12 85
Lyman, Cong. ch. and so.	16 00
York, 1st Cong. ch. and so., add'l, 37; 2d Cong. ch. and so. 13;	50 00—77 85
	538 20

<i>Legacies.</i> —Bangor, Z. A. Hyde, by his heirs, in accordance with his wishes, he leaving no will,	300 00
Hallowell, Mary Cleaves, by Charles Dummer, Ex'r,	3,000 00
Portland, John C. Brooks, by Lewis Pierce, Ex'r, add'l,	5,900 00—9,200 00
	10,038 20

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Fitzwilliam, Cong. ch. and so.	25 90
Ridge, Cong. ch. and so. m. c.	11 40—37 36
Grafton county.	
Plymouth Cong. ch. and so.	6 29
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Hollis, John Shedd, to const. MILTON A. SHEDD, CHARLES M. SHEDD, SA- RAH E. SHEDD, LYMAN B. SHEDD, MARY E. SHEDD, of Ontario, Ill., OSULA G. PATCH, ROSALINE M. PATCH, MARY E. PATCH, Hollis, N. H., H. M.	800 00
Manchester, a friend,	80 00—880 00
Merrimack co. Aux. Soc.	
Dunbarton, Cong. ch. and so.	60 00
Rockingham county.	
North Hampton, Cong. ch. and so.	20 25
Sullivan co. Aux. Soc. N. W. God- dard, Tr.	
Washington, Cong. ch. and so.	3 65
	987 45

VERMONT.

Addison co. Aux. Soc. Ames Wilcox, Tr.	
Cornwall, Cong. ch. and so.	70 95
Orwell, Cong. ch. and so.	65 00—135 95
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
St. Johnsbury, South Cong. ch. and so. 51.85; North Cong. ch. and so. 49.14;	100 99
Chittenden co. Aux. Soc. E. A. Fal- ler, Tr.	
Wincoeki, Cong. ch. and so.	17 20
Franklin co. Aux. Soc. C. B. Swift, Tr.	
North Fairfax, Mrs. Electa Webster, 1; Emma J. Webster, 1;	2 00
Orange county.	
Chelsea, Cong. ch. and so. coll., bal- ance.	1 30
Rutland co. James Barrett, Agent.	
Brandon, Cong. ch. and so. m. c.	20 00
Washington co. Aux. Soc. G. W. Scott, Tr.	
Waterbury, Cong. ch. and so.	37 00
Windham co. Aux. Soc. C. F. Thomp- son, Tr.	
Brattleboro, Central Cong. ch. and so. m. c.	83 42
Grafton, Cong. ch. and so.	79 00
West Townsend, Cong. ch. and so.	11 00—173 42
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Woodstock, 1st Cong. ch. and so.	10 92
	498 78

MASSACHUSETTS.

Barnstable county.	
Cotuit Port, Union church,	12 60
Falmouth, 1st Cong. ch. and so.	
m. c.	28 26
Harwich, 1st Cong. ch. and so. m. c.	20 00—60 26
Berkshire county.	
Sheffield, Cong. ch. and so.	3 50

South Adams, Cong. ch. and so.	164 20—167 70
Boston and vicinity.	
Boston, of wh. from "A Friend of Missions," 4; "A widow's mite," 50c.;	69 28
Chelsea, Winn. Cong. ch. and so.	31 31—100 59
m. c.	
Brookfield Ass'n. William Hyde, Tr.	
North Brookfield, Union Cong. ch. and so. (of which from Thomas Snell, 20; James Miller, 5; Mrs. T. Snell, 5; a friend, 1; Luther B. Snell, 10c.);	31 10
Essex co. North Conf. of Ch's. Wil- liam Thureton, Tr.	
Amesbury and Salisbury, Union Cong. ch. and so. m. c.	7 85
Newbury, 1st Cong. ch. and so.	16 00
Newburyport, North Cong. ch. and so.	77 43—101 28
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Washington st. Cong. ch. and so. 30; Dane st. Cong. ch. and a. m. c. 13.73;	48 73
Franklin co. Aux. Soc. William B. Washburn, Tr.	
Ashfield, a friend,	10 00
Charlemont, 1st Cong. ch. and so.	32 00
Conway, Cong. ch. and so. m. c., 3 months,	40 92
Miller's Falls, the congregation,	6 40
Northfield, "For South India,"	3 00—92 32
Hampden co. Aux. Soc. Chas. Marsh, Tr.	
Holyoke, 2d Cong. ch. and so.	28 77
Longmeadow, Cong. ch. and so.	4 50
Monson, a friend,	10 00
Springfield, Memorial Cong. ch. and so.	100 00
Westfield, 1st Cong. ch. and so.	140 59
Wilbraham, Cong. ch. and so.	10 00—308 86
Hampshire co. Aux. Soc. S. E. Bridg- man, Tr.	
Amherst, L. Sweetser, 50; Mrs. A. T. Sweetser, 10;	60 00
Hadley, Russell Cong. ch. and so.	12 95
Williamsburg, Cong. ch. and so.	58 06—131 01
Middlesex county.	
Cambridgeport, Prospect st. Cong. ch. and so. m. c., 2 months,	23 50
East Cambridge, Evan. Cong. ch. and so.	21 87
Malden, Trin. Cong. ch. and so. m. c., 6 months,	34 75
Newton, E. W. N.,	71 06
Wakefield, a friend,	10 00—160 68
Middlesex Union.	
Leominster, Evan. Cong. ch. and so.	186 25
Pepperell, Cong. ch. and so.	26 50—212 75
Norfolk county.	
East Randolph, Winthrop Cong. ch. and so., to const. WILLIAM GRAY, H. M.	101 75
Quincy, Evan. Cong. ch. and so. 25; E. C. Hardwick, 100;	125 00
West Roxbury, South Evan. Cong. ch. and so.	23 37—250 12
Old Colony Auxiliary.	
Middleboro, 1st Cong. ch. and so. m. c.	17 52
Wareham, Cong. ch. and so., to const. PARKER N. BODFISH, H. M.	167 00—184 52
Plymouth county.	
Halifax, Cong. ch. and so.	13 00
Taunton and vicinity.	
Berkley, Female Cent Society, 13; a friend, 10;	23 00
Freetown, Cong. ch. and so.	8 00—31 00
Worcester co. North Aux. Soc. C. Sanderson, Tr.	
Phillipston, Cong. ch. and so. coll.	150 00
Templeton, Cong. ch. and so., La- dies' coll. 61.90, Gents' coll. 41.55, m. c. 15.67;	119 12
Winchendon, 1st Cong. ch. and so. coll. 26, m. c. 14.40;	40 40—309 52
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Clinton, 1st Cong. ch. and so.	60 40
Leicester, Cong. ch. and so. m. c.	

42.35, Gents' Asso'n, 279, Ladies' Asso'n, 155.54;	476 80
Princeton, Cong. ch. and so.	80 00
West Boylston, Cong. ch. and so. m. c. 53.53, Ladies' Asso'n, 37.40;	100 68
Gents' Asso'n, 29.75;	10 00
West Rutland, Otis Demond,	78 00—800 97
Worcester, Plymouth Cong. ch. and so. 63; Daniel Ward, 10;	33 40
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.	30 60—68 40
Uxbridge, Mr. and Mrs. W. Judson,	3,062 81
	20 00
	3,082 81

Legacies.—Conway, Asa Howland, by Austin Rice and E. D. Hamilton, Ex'rs—in part,

1,000 00
4,082 81

RHODE ISLAND.

Providence, Friends in Pilgrim Cong. church,

21 50

CONNECTICUT.

Fairfield co. East Aux. Soc.	
Huntington, Mrs. Pamela Wells,	25 00
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Green's Farms, Cong. ch. and so.	182 10
Norwalk, 1st Cong. ch. and so. coll. (of wh. from S. B. S. Bissell, to const. O. S. FEAR, H. M. 100);	240 29
Wilton, Cong. ch. and so.	70 00—442 39
Hartford co. Aux. Soc. E. W. Parsons, Tr.	
Plainville, Cong. ch. and so., to constitute HORACE JOHNSON, H. M.	115 00
Hartford co. South Conso. ciation.	
Middletown, 1st Cong. ch. and so. m. c. 7.61; Jacob F. Huber, for Madura, 1,	8 61
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Cornwall, 1st Cong. ch. and so.	69 00
Milton, Cong. ch. and so. coll.	10 57
Morris, H. C. Mason,	28 00
Elverton, Cong. ch. and so.	27 00
Thomaston, Cong. ch. and so., to const. EPHRAIM PARKS, H. M.	254 00
Washington, Cong. ch. and so., annual coll.	179 15
Watertown, Cong. ch. and so., annual coll. (of wh. from Eli Curtis, to const. DAYTON MATTHEW, H. M., 100);	205 20—770 72
Middlesex Asso'n. John Marvin, Tr.	
Hingham, Cong. ch. and so.	35 00
Middle Hadam, 3d Cong. ch. and so.	9 60—44 60
New Haven City. F. T. Jarman, Agent.	
College st. Cong. ch. and so., to constitute HENRY A. CARRINGTON, JEREMIAH BARNETT, H. M. 333; Davenport Cong. ch. and so. m. c. 13.55; North Cong. ch. and so. m. c. 11.50; "A friend to Missions," 2;	360 05
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
Hanover, Cong. ch. and so.	23 50
South Meriden, Cong. ch. and so.	22 25
Wallingford, Cong. ch. and so.	61 40—107 25
New Haven co. West Conso'n. E. B. Bowditch, Tr.	
Milford, 1st Cong. ch. and so., annual coll. 330; Plymouth Cong. ch. and so. 90;	420 00
Southbury, Cong. ch. and so.	65 00
Whitneyville, Cong. ch. and so.	110 00—536 00
Tolland co. Aux. Soc. C. H. Dillingham, Tr.	
Columbia, Cong. ch. and so. (of wh. from Gents' Asso'n, 33 25, Ladies' Asso'n, 59.45), with prev. dona. to const. Geo. W. MORGAN, H. M.	96 73
Somers, Cong. ch. and so., ann. coll.	42 00—139 82
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	

Woodstock, 1st Cong. ch. and so. m. c., 2 months,	37 92
	2,686 36

NEW YORK.

Addison, Pres. church,	10 00
Batavia, P. L. Tracy,	100 00
Brooklyn, "Church of the Puritans," 169; Church of the Pilgrims, Thos. Douglass, 25;	194 00
Clarkson, a lady,	25 00
East Bloomfield, Cong. ch. and so.	84 16
Harlem, Cong. ch. and so., to const. HOMER CURTISS, H. M.	110 25
Little Valley, Cong. ch. and so.	3 85
New York, Washington Heights Pres. ch. m. c. 17.76; Dr. H. Hatch, of Broadway Tabernacle ch., 60; Mrs. H. P. Peet, 26; Society of Inquiry, Union Theol. Seminary, 6.10;	98 85
Pekin, Abigail Peck,	15 00
Penn Yan, Pres. ch. 17; Charles C. Sheppard, 350;	267 00
Rochester, Brick Pres. church,	234 50
Rushville, Cong. ch. and so.	4 80
Spencerport, 1st Cong. ch. and so.	19 00
Upper Aquebogue, Cong. ch. and so., with prev. dona., to const. ALDEN WELLS, H. M.	35 00
Wadham's Mills, a friend,	1 00
Woodville, Cong. ch. and so.	22 00—1,223 91

Legacies.—Watertown, Milton Clark, by John C. Knowlton, Ex'r, add'l,

630 00
1,853 91

NEW JERSEY.

Jersey City, 1st Cong. ch. and so.	218 40
Newark, Daniel Dennison,	50 00—267 40

PENNSYLVANIA.

Lock Haven, G. B. Perkins,	3 65
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MARYLAND.

Baltimore, 1st Cong. ch. and so.	77 49
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LOUISIANA.

New Orleans, 1st Cong. ch. and so.	17 25
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OHIO.

Dayton, 3d st. Pres. church,	267 00
Edinburgh, Cong. ch. and so.	28 00
Fearing, Mrs. Angelina Stanley,	10 00
Jackson, A. C. V.,	5 00
Marietta, Cong. ch. and so., annual coll., in part,	100 00
Oberlin, Cong. ch. and so. 23.69; J. B. Preston, 5;	28 60—438 60

Legacies.—Granville, Mrs. Nancy Wood, by William H. Nickoll, Ex'r,

188 00
626 60

ILLINOIS.

Chicago, Society of Inquiry, Theol. Seminary,	8 00
Crystal Lake, S. S. Gates, to const. WILLIAM D. GATES, H. M.	100 00
Jacksonville, Cong. ch. and so. m. c.	10 46—118 46

MICHIGAN.

North Adams, Cong. ch. and so.	7 92
Richland, 1st Pres. church,	5 00—12 92

MINNESOTA.

Minneapolis, Plymouth Cong. ch. and so.	17 89
Sauk Centre, Cong. ch. and so.	15 00
Shakopee, Rev. S. W. Pond,	10 00—42 89

IOWA.

Belle Plaine, Cong. ch. and so.	5 00
Burlington, Cong. ch. and so. 90; Mrs. Joseph Everall, 5;	95 00
Chester, Cong. ch. and so.	12 82
Davenport, Edwards Cong. ch. and so.	10 10
Des Moines, J. S. Longley,	10 00
Fairfax, Cong. ch. and so. m. c.	5 00
Wittenberg, Cong. ch. and so.	23 25—161 17

WISCONSIN.	
Oakfield, a friend,	50
Plymouth, Mrs. J. N. Powell,	1 00
Sun Prairie, Cong. ch. and so., with prev. dona., to const. Rev. C. W. MATTHEWS, H. M.	45 00
Wauwatosa, Cong. ch. and so. (of wh. from Mrs. S. Green, 10);	21 00
West Salem, Cong. ch. and so.	25 00—92 50

CANADA.	
Province of Ontario,—	
Paris, N. Hamilton,	11 00
Province of Quebec,—	
Montreal, American ch. m. c. 58.08, gold; Benjamin Lyman, 100, gold;	170 50
Sherbrooke, T. S. Morey,	5 00—186 50

FOREIGN LANDS AND MISSIONARY STATIONS.	
Zulu, Umvoti, mon. con. £5 6s. 11d.;	
Amantimote, mon. con. £2 14s. 1d.;	
Ifume, mon. con. £1 8s. 9d.; Um-	
twalune, mon. con. £2 16s. 6d.;	
Amahlongwa, mon. con. 5s. 6d.;	78 93
Turkey, Smyrna, Hagop Haroutune,	10 00—78 93

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.	
Mrs. Homer Bartlett, Boston, Treasurer.	
For additional Bible-reading,	190 00
Ohio, Belpre, Union Centre s. s., for Rev. J. C. Smith's girls' school in Ceylon,	14 10—204 10

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	599 36
	803 46

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, 1st Cong. s. s., for school at Pulney, South India, 30; North Edgecomb, Cong. s. s. 5; a friend, 1; Orland, Cong. s. s., for support of native teacher under care Rev. H. J. Bruce, Rahoori, India, 25; Wal- doboro, Cong. s. s. 9;	70 00
NEW HAMPSHIRE.—Campton, Cong. s. s. 42; Fisherville, Cong. s. s., for Rev. H. J. Bruce's school, Rahoori, India, 60; Franklin, s. s., for a girl in Ezerroom, care Rev. R. M. Cole, 5;	107 00
VERMONT.—Cornwall, Cong. s. s. 17.60; Shel- don, Cong. s. s. 50; West Haven, Union s. s. 10;	77 60
MASSACHUSETTS.—Boston, Fanny S. Munger, for an orphan girl in Mrs. Blomell's school, Ahmednugur, add'l, 3; Newbury, Cong. s. s., for scholar in Turkey, 12;	15 00
RHODE ISLAND.—Portsmouth, Redwood s. s. CONNECTICUT.—Green's Farms, Cong. s. s.	5 50
NEW YORK.—Orient, Cong. s. s.	25 00
ILLINOIS.—Chicago, Union Park Cong. s. s., for three pupils in Seminary at Batticotha, Ceylon, 50; Tabernacle s. s., Mrs. Hubbard's "Faithful Band," 1; Greenville, Cong. s. s. 6.35; Lawn Ridge, Cong. s. s. 6;	25 87
KANSAS.—Albany, Cong. s. s.	63 25
	15 00
	408 72

Donations received in November,	\$11,985 14
Legacies, " " "	11,018 00
	\$23,003 14

Total, from September 1st, 1871,
to November 30th, 1871, \$67,651 75

FOR WORK IN NOMINALLY CHRIS-
TIAN LANDS.

MAINE.	
Bath, Central Cong. ch. and so.	\$45 11

NEW HAMPSHIRE.	
Keene, 1st Cong. ch. and so.	51 50

VERMONT.	
Springfield, Cong. ch. and so.	58 45
St. Albans, E. W. M.—a thank-offer- ing for the privilege of attending the Annual Meeting at Salem—for the work in Spain,	100 00—158 45

MASSACHUSETTS.	
Ashby, 1st Cong. ch. and so.	10 00
East Randolph, Cong. ch. and so.	21 76
Jamaica Plain, Central Cong. ch. and so.	54 60
Oxford, 1st Cong. ch. and so.	35 80
Pepperell, Cong. ch. and so.	2 20
Randolph, 1st Cong. ch. and so.	69 58
South Weymouth, Ladies' Charitable Society of 24 Cong. church,	24 00
Springfield, M. C.,	500 00
Worcester, Old South ch. and so.	47 88
" Union ch. and so.	65 20—822 46

CONNECTICUT.	
Unionville, 1st Cong. ch. and so.	24 00

OHIO.	
Oberlin, 2d Cong. ch. and so.	36 78

ILLINOIS.	
Farmington, Cong. ch. and so.	22 10

Received in November,	1,200 85
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Total for Nom. Christian
Lands, from Sept. 1st,
1871, to Nov. 30th, 1871, \$2,990 73

DONATIONS FOR THE NEW MIS-
SIONARY PACKET, "MORNING
STAR."

MASSACHUSETTS.—Northampton, s. s. class of nine little boys, by Anna A. Parsons, 3; Mrs. Marsh's s. s. class of boys, 2—5.00.	
RHODE ISLAND.—Little Compton, United Cong. s. s.—15.13.	
CONNECTICUT.—Thompson, Cong. s. s.—10.00.	
NEW YORK.—Riehrville, Union s. s.—5.00.	
OHIO.—Lowell, Cong. s. s.—2.00.	
MICHIGAN.—Bridgeport, 1st Cong. s. s.—1.60.	
WISCONSIN.—Waupaca, Pres. s. s.—3.00.	

Amount received in November, \$41 73	
Previously acknowledged, 8,917 30	

Total to November 30th, 1871, \$8,959 03

HOW TO REMIT SAFELY.

In making remittances (of sums above Five Dollars) it is best to procure a draft on Boston, New York, or Philadelphia, or a "Post-Office Money Order." When neither of these can be conveniently obtained, send the money, *but always in a registered letter*. The registration fee has been reduced to fifteen cents, and the present registration system has been found, by the Post-Office Department, to be virtually an absolute protection against losses by mail. *All* Postmasters are obliged to register letters when requested to do so.

